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# DOMESTIC MISSIONS

OF THE

# Protestant Episcopal Church.

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FEBRUARY, 1861.

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## *THE PROSPECTS OF THE YEAR.*

WE feel that we are entering upon a year which, while it will in all human probability, be most eventful—promises also, for many reasons, to be most embarrassing to the missionary operations of the Church.

The Domestic Committee have lately issued to the bishops, clergy, and laity of the Church, under whose authority they act, a clear statement of their present condition, their prospects, and liabilities, and an earnest appeal to their brethren to sustain them in the responsibilities the Church has made it their duty to assume, for the current year.

Trusting in God, and relying upon the missionary spirit which should always distinguish the Church of Christ, they have made the appropriations for distribution in the missionary field, committed to their care, equal to those of the past year. Prudently, they could do no more, although the most urgent appeals for increased appropriations came to them from many portions of their extensive field; conscientiously, they could do no less—for, surely, this is not a time for relaxed efforts, or a backward movement in our missionary work. Surely now, if ever the blessed influence of the gospel of peace is needed, through the length and breadth of our land, to calm the fierce excitement and agitation which pervade the public mind, to bind the brethren of a common country in the unity of a common faith.

They feel that they are presenting claims which cannot but be heeded by Christian men, for, from the borders and spiritual waste places of our land, there comes to them and to the Church of Christ the cry of perishing souls, famishing for that “bread of life” which we have “freely received,” and which Christ himself has enjoined us to “freely give.”

In this work, then, we must feel that our duty is limited only by our ability to perform it; although many may find themselves unable to contribute to the cause as largely as they have done in former years—yet, surely, all can do *something*.

We hope to see a missionary spirit aroused in the Church this year which will reach and influence the great body of its members. Hitherto the burden of carrying on the work has rested upon comparatively few. During the past year less than one half of the parishes within our communion have contributed *anything* to the support of missions; though many of these are struggling for their own support, yet some of the most feeble have shown their interest in the work by their willing offerings. Will not the others do what they can for the extension of the kingdom of Christ?

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### ENCOURAGEMENT.

WE received, a few days since, a letter from one who has long been a firm friend and liberal supporter of the Missions of our domestic field, enclosing one hundred dollars as his semi-annual contribution for the current year; informing us that, in view of the present emergency in our Missionary operations, arising from the general financial embarrassment, and other causes, he would make his contribution for the present year, double that of the past. How many will follow this noble example?

We are assured that there are in the Church, throughout the land, many friends of the cause of Missions, blessed by God with abundant means, who are prepared in this emergency to do likewise, rather than suffer the work to languish for want of their support.

With the blessing of the great Head of the Church, the work of Domestic Missions, while such earnest-minded men supply its needs and follow it with their prayers, can be carried forward *with energy and success*.

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### DEATH OF BISHOP COBBS.

IT is with feelings of the deepest sorrow that we announce the death of the estimable and devoted Bishop of Alabama.

After an illness of several weeks, he has "entered into his rest," leaving a vacancy in his diocese and in the Church which it fills our hearts with sadness to contemplate. We can only trust in God that he who in His Providence may be called to fill the vacant place, will be blessed with equal zeal and wisdom to carry on with energy the work so faithfully begun.

## MAINE.

### Lewiston—Rev. N. F. Ludlum.

THE Church is making gradual progress here. The place is rapidly growing. When the new mill, one of the largest cotton-mills in New England, which has just been completed, is running, a large number will be added to our population of 7,000; it is estimated that with the 1,000 hands required to run the mill, another 1,000 will also come into the place. We are also closely connected by a bridge with Auburn, a place of 4,000 inhabitants, in which there are a few church families. In a place where there are a great many denominations, which on various accounts are more congenial to the public sentiment than the Church, the Church, which is a new thing here, must necessarily make slow progress; still, I think we are gaining a position of influence and good standing in the community.

## NEW-HAMPSHIRE.

### Nashua—Rev. W. S. Perry.

DURING the past year the missionary at Nashua has held, on a number of Sundays, a third service in the neighbouring town of Hudson, where on each occasion of his officiating, a large congregation of attentive worshippers has been gathered. He has also, having first provided for the supply of his own parish, held two services in connection with the new movement for establishing the Church at Sanbornton Bridge, about eighteen miles from Concord; and he contemplates the present month visiting, for the purpose of holding service, the town of Wentworth, still farther to the north, where the Church has never been introduced.

In his own parish, there has been decided progress. Did the pecuniary ability of the rapidly increasing congregation permit the immediate erection of a church, St. Luke's would require the fostering care of the Board but a little longer.

## DELAWARE.

### Seaford—Rev. J. L. Gay.

The condition of my field of labour is not essentially different from what it was

when I came to it ten months ago. Here, at Seaford, the congregation, or rather, I should say, the general attendance is larger, and the music and the responses are much better, and I have been encouraged to believe that there is more of serious attention to the messages of the gospel. During the summer, four have been added to the communion, but I am sorry to report, that financially and pecuniarily we are not so strong as we were when I came here. A destructive fire was the moving cause of our losing one young and interesting family, while an unfortunate speculation has broken up, and will drive away another, that we can illy spare, and the drought of the past summer, following a similar visitation of the summer before, and a partial failure of the wheat, and a total failure of the peach-crop, have greatly depressed all the farmers of this region.

At Little Hill, and at the old Christ Church, Broad Creek, and at St. Mark's, Little Creek Hundred, things remain pretty much as they were—our regular congregations, small, but steady, and rather on the increase. At the first of these, there has been, during the whole year, a good degree of religious sensibility. Scarcely a service, but some eyes in the congregation have been moistened, while at several every one might be seen weeping. At the old Church, Broad creek, we have fallen upon the plan of giving it a whole day's service, now and then, when with the Bishop, or some neighboring clergyman, to assist me, and after notices and invitations given out in all directions, we generally succeed in bringing up the people prepared to spend the whole day upon the ground. In this way we have gotten as many as 300, 500, and, on one occasion, as was thought, as many as 600 people present. In this way, too, we gather a congregation in this old and venerable church, and keep up considerable interest. We have had three, and on Sunday next, when our Bishop is expected, we will hold another convocation of this sort, and the last of the season, when we hope to present a small class for confirmation. Thus our old wastes begin to be built up again, or at least be cared for.

At our chapel, in Laurel, built as a chapel of ease to the old church, of which we have just been speaking, we continue to have, on every alternate Sunday afternoon, good congregations. This is one of the steadiest, most uniform, and most reli-



able congregations that we have, and yet, strange to say, it is made up, in good part, by our Methodist friends, who come with their prayer-books, and who help us to sustain the services in a style of devotional earnestness and fervor that might well put to blush many of our city congregations; and nowhere have we greater liberty or comfort in preaching the everlasting gospel than in this same little chapel, which is almost sure to be filled with this interesting people. Avoid their hours of service, treat them with respect and affection, and they will reward you by filling the church with a devout and attentive auditory. Nor need we keep back much that a discreet preacher would wish to bring before any congregation in the land.

Nowhere else, in my charge, have I preached so many Church sermons as here. I remember that I have given two or three on confirmation, one on our mode of joining the Church, and making a profession of religion, while the training system of the Church, and its freedom from extravagance and excitement, together with the true Scriptural idea of conversion have not been unnoticed.

Enclosed, I send a statement of the amounts collected for Domestic Missions. They are small—far below what they should have been, but I had determined that every one of my churches and chapels should have an opportunity of contributing to this most deserving cause. The result you see. Next year, if we are spared, we shall remember the cause of Foreign Missions.

On the whole, we have to say, that could we be better supported, and could we get about with more facility through these deep sands, we have much to encourage and cheer us. To God's holy name be the praise for whatever of comfort and hope we have, while we pray for patience manfully to fulfil our appointed task.

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### GEORGIA.

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Rome—Rev. W. H. Clarke.

ALTHOUGH nothing of striking importance has occurred within the bounds of my mission during the last six months, I am persuaded that the Church is steadily exerting a more controlling influence in society. Her calm and unobtrusive maintenance of the faith once delivered to the saints, is indirectly moulding the charac-

ters of many, who little suspect her working, and who would hardly associate with her power and presence their own improved perceptions of truth and duty.

I rejoice to find in my immediate charge, a growing regard for the interests of religion, notwithstanding the political excitement which almost entirely occupies the mind and heart of our people. Under the guidance of the Church, heeding her counsels and imbibing her spirit, they are learning to await in quietness and in confidence the issue of our civil troubles.

I have now eight or ten candidates ready for confirmation. The intended visit of the Bishop last summer was put off a few weeks at my request, and up to this time he has been unable to come among us.

Seven persons have been admitted to the Holy Communion. I have baptised *three* adults and *eight* children, and attended *five* funerals. Once the burial-service was performed in a Methodist church, at Van Wert, twenty-five miles from Rome in the presence of a large and very attentive congregation, composed almost entirely of strangers to our services. I have since learned that a favourable impression was made in several cases, and that a few influential persons in that vicinity would gladly welcome the regular services of a missionary. The only Episcopalian near there are two ladies, one of whom wrote some weeks since to my wife: "Please say to Mr. Clark that my sister and I are very desirous of having church service in our vicinity regularly, and we will do all we can towards supporting a Missionary, and think we can procure assistance from a few others. Cannot Mr. C. make arrangements for next year to give us a Sabbath, monthly? He will be more certain of getting a congregation then than on a week day; and I trust, through the mercy of God, it will be the means of effecting good in the country, as I feel it will be a comfort and assistance to us to enjoy the dear privilege of attending service."

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### FLORIDA.

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Fernandina—Rev. O. P. Thackara.

SINCE my report in July last, I have made two long and extended missionary journeys into the interior of eastern Florida.



In these visitations I looked up, and visited most, if not all, of the church families scattered over a large extent of country. Some of these families, previous to my visit, had not joined in the services of the Church for years. With the approbation of my Bishop, I organized a plan for the maintaining of services in four new points, viz.: at Houston, in Sewanee co.; at Gainesville, in Alachua co.; and at Orange Lake and Ocala, in Marion co.

The Rev. Mr. Capen, late of the diocese of Western New York, has been appointed to assist in this new mission, and has just entered upon his duties.

I have good hopes that churches will be put up and finished at each of these points before next summer.

At Houston and Gainesville they will commence building in a few weeks.

The services in Fernandina are continued as usual, and the congregation continues to increase. In the mornings our little church is well filled.

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## ALABAMA.

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Tuskegee—Rev. W. M. Bartley.

I ENTERED upon my duties here on the 18th of June, 1860. Have preached here on the first and third Sundays of every month except June and July, being absent on account of the sickness and death of my father, as you have known. At first I preached in the court-house; since March we have hired a hall. This being up-stairs, and used often as a temporary theatre, dancing academy, and ball-room, has of course worked against us. Since my last report, we have organized a Sunday school, which now has five teachers and twenty scholars. We have also purchased \$10 worth of Sunday school books. Although Tuskegee is a place of about 3000 to 4000 inhabitants, we have but little reason to hope much of the Church at present. The population is made up of those whose religious opinions are fixed, most having removed here to educate their children in the Baptist and Methodist colleges (female). None of our communicants, save *one* can be considered a permanent resident. There are also other circumstances which could only be appreciated by being on the ground that have thus far seriously hindered any *visible*

progress. I have endeavoured faithfully to perform my duty, and to encourage others, and hope in due time to reap the fruits of conscientious labour.

TALLASSEE.—Here are a few devoted Church people. I have preached every second and fourth Sunday since January 29, 1860, June and July excepted. This is a manufacturing place of some 400 to 500 inhabitants, most of whom are operatives, and a very difficult class of people to get at. Many of them are members of the Methodist and Baptist communion, and many more have been so often "*converted*," that they are the more indifferent to religion. We hope to reach the parent through the children, some of whom attend our Sunday school. Your missionary here receives from those interested in our services \$300 per year, *paid promptly*, monthly. This comes through the liberality of one who voluntarily assumes the responsibility of raising the \$300, and who pays by far the large portion of it himself. May God abundantly reward him. The congregation here seems to be on the increase, and I hope soon to draw to our services some of the "factory people," who now seem to prefer other modes of worship. I am also much encouraged about the Sunday school. If we can only persuade a few "factory children" to remain with us long enough to learn something of the Church, I have great hope for the future.

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## MISSISSIPPI.

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Holmes Co.—Rev. B. Halsted.

DURING the last half of the year, the condition of this parish has been much more encouraging than at any previous time. Through the summer and autumn, the attendance on public worship was considerably increased, and at the recent visitation of our beloved Bishop, on the 6th inst., one adult was baptized, and six received the laying on of hands in the rite of confirmation. One candidate was prevented from attending by bad health and distance from the church. Of these six (four of whom are males), not one was brought up in the church. On previous occasions during the last quarter, three adults and four children have been baptized.

After being relieved of duty at Carrol-

ton, by the appointment of the Rev. Dr. Adams to that place, I visited a few church people residing on the Yazoo river, in Carrol and Sunflower counties. At their earnest request, I made an appointment for services there on the third Sunday in October, when I officiated to a highly respectable and attentive congregation. I have held services there once a month ever since, and shall, D. V., continue to do so. This is a region which has hitherto been almost entirely destitute of religious services; but there is now a good prospect of planting the Church there. A parish will probably be organized at my next appointment, and we hope to have a church edifice erected during the year.

During his next visitation, the Bishop spent several days in this neighborhood visiting every family, and on Sunday the 9th inst. delivering a most admirable address, setting forth clearly and fully the distinctive principles and usages of the Church. This was listened to with respectful attention, and we were assured produced a happy impression in favor of the Church.

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### LOUISIANA.

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St. Mary, West Feliciana—Rev. N. L. Garfield.

THERE is little of interest to report, in regard to this station. Regular services are held on every Sunday, and also on the chief festivals. The congregation is attentive, and a few additions have been made to the number of communicants. But we now feel most sensibly the evil resulting from the many divisions among those professing to follow Christ. In this neighbourhood the population is sparse, and owing to the occupation of the people, must necessarily continue so, and yet here are Roman Catholics, Baptists, Methodists, and Presbyterians, and these again divided and sub-divided into the different phases of those faiths. Could all unite—were there no divisions—no schism in the body of Christ—we should have a sufficiently large congregation, and no need of missionary aid. Though there are three places for holding public worship, in a range of six miles, independent of our church, ours alone is open on every Lord's day, and on this account, there are usually attendant on our services, some

from these different organizations, and in time, with God's blessing, they may be brought to acknowledge the faith once delivered to the saints.

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### TEXAS.

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Cameron and Bolton—Rev. L. P. Rucker.

It would perhaps be premature in me to venture on giving an extended view of the field of my missionary labours at present, except the general statement, that it is not only a new country, but my mission is emphatically a new field of labour for the Church. The services of the Church were unknown, except to two or three families, till your missionary held services in Cameron, and the Bishop of our diocese in Bolton, last April. I had been officiating stately on every Lord's day, at two or three other places in the country besides Cameron and Bolton, for more than a year previous to my appointment, without pecuniary aid from any source—among a people to whom the services of the Church appeared altogether novel and strange—labouring among them under the greatest disadvantages—without prayer-books or tracts for distribution—with no other means of reaching them but the public services on Sundays. I have still reason to "thank God and take courage," at the success that has attended my humble ministrations among this backwoods people, five of whom (included in the above report) have been confirmed. A country parish has been organized—one of the five confirmed—is now officiating as lay reader, and will apply soon to be admitted as a candidate for holy orders, and the prospect is favourable for quite a number of additions during the coming year.

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Jefferson and Marshall—Rev. E. A. Wagner.

My residence being at Marshall, I have given regular services on all the holydays, and on Wednesday and Friday afternoons during the season of Lent, and the summer and fall months. They have been discontinued only during the excessive cold and rainy season. My report in July gave the fullest account I could of the nature of the field. Since then the peculiar character of our people, under the

excitement of the great crisis through which the country has passed, has hindered the progress of the Church and fettered the missionary operations, the minds of all being so occupied with the affairs of the State as to leave little time for higher duties. In addition, we have suffered from the greatest drought ever known, and the failure of the entire crop. Money, therefore, has not been obtainable to enlarge our operations, and the cry of want was so great that even a demand for the necessary current expenses of the church and its minister has so far failed to obtain a response.

I can only add that my prayers and my labours are, with those of my brethren throughout the Union, that God's Church may safely ride the storm which, now raging in the world, threatens to attack it also with its violence.

My services at this place have chiefly been the regular services on the first and third Sundays of each month, and such other occasional visits as have been practicable. With corn often to be obtained only at the price of two dollars and fifty cents per bushel, no grass in the fields, and often no provision at all to be had at any price, I have found it impossible to obtain the necessary means of transport from place to place, and, therefore, have been compelled to confine my visits to my regular appointments, and in the country around, to those cases which demanded my immediate professional attention. We hope for better days, and though all that I have said in reference to Marshall is fully applicable here also, yet the church members are exerting themselves for the speedy erection of a church edifice and for the provision necessary for the maintenance of regular services.

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## OHIO.

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### Columbus—Rev. J. L. Grover.

DURING the past quarter, our services at St. Paul's Church in this city have been regularly continued, *i. e.*, two services on each Sunday—communion administered on the first Sunday of each month. Our week-day lectures were resumed with the Advent season, and will be regularly held on Wednesday mornings at 10 o'clock, until the warm weather. Our services are all well attended, though the congre-

gation has been somewhat affected by the prevailing sickness (dysentery) in many of the families. Our Sunday-school has been considerably lessened on this account, but we are looking soon for general health to be restored. We are still unable to supply the vacancy arising from the death of our superintendent, and I superintend myself, with the aid of one of the teachers.

I have attended three funerals during the quarter, and performed the marriage ceremony twice.

On the 25th November we were favored with a visitation from the Right Rev. Bishop McIlvaine, who confirmed six persons. Three of them heads of families.

We have received *one* by letter from New-York, and lost *four* by transfer to the other parish in our city, leaving the number of communicants about as last reported. We had a festival on the 22d of November, which yielded about \$150, for the payment of our organist and some incidental expenses.

I regard the prospects of the parish as encouraging.

I pray that the Great Head of the Church may bless and prosper all your efforts for the advancement of His kingdom and glory.

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## KENTUCKY.

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### Paris—Rev. J. A. Merrick.

In transmitting our Advent offerings, it is with no little satisfaction and gratitude to God, that I can testify to the present growing prosperity of my parish, beyond that of any previous period in its history. It has increased in numbers, in zeal, and in self-sacrificing devotion. Although far below the high standard of faith and charity which we are bidden to attain, I do not hesitate, though it may provoke invidiousness of feeling, to claim that in all these characteristics named, this parish stands not behind any other in the diocese. Six years ago, when the present Rector undertook the charge, it was (to employ the Bishop's emphatic language) "in the slough of despond."

Though there have been many removals during the past year, the vacated places have been supplied; and the desire for seats has been at times so pressing, that vigorous measures were taken a few



months since to erect a larger church edifice; an effort which was so far successful, contrary to the predictions of many, that had it not been for the late sudden reversal in the money market, and the apprehension of special danger in this region of country, the corner-stone would ere this have doubtless been laid. We must now await the future in patient hope; meanwhile, the subscriptions for nearly \$6000 are in hand, at the disposal of the vestry.

The parish school continues successful, with an average attendance of about 70 poor scholars, chiefly from families not of the Church. The Sunday-schools, both white and black, remain as last reported, and needing more room for their accommodation; by this defect our efforts are limited. The children and servants of the parish are being well taught in the Church Catechism, which is catechized *into them* at home and in all the schools, and again *out of them*, by the minister, "openly in the Church." All of them are also well instructed in the use of the prayer-book, and their heart-cheering voices may be heard at every service in the singing and responses of the public offices. May God specially bless these our ministrations to "the hope of the Church."

Among the indications of our prosperity as a parish, we may also include the greater attention given to family devotions, the responsibilities of sponsorship, and to the public duties of the sanctuary; and the Rector here records his obligations to a few devoted members of his flock, to whom he is indebted, in his manifold labours, for valuable assistance in "visiting" the poor, sick, and ignorant, and in dispensing to them, under his direction, the blessings which CHRIST has placed within the custody of His Church.

It is by deeds like these that our religion is shown to be a reality.

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#### Danville—Rev. M. F. Maury.

Although the results of my labour for the past year in this parish have not been such as to encourage my heart, as regards its growth and increase—owing to my unavoidable absence, for many weeks at different times, soliciting means to rebuild the church which was destroyed by fire in

the month of February—still we have great reason to be thankful for the success which has crowned our efforts; and that we again have a "holy house" in which to worship the "God of our fathers."

This is a great point gained; and it is with gratitude to God, and our friends and brethren abroad, who so generously aided us in this enterprise, that we announce the completion of the church in less than ten months after its destruction. It is a great improvement on the old edifice; and though unpretending, as it should be—having been built mainly by subscriptions from abroad—it is nevertheless a beautiful little village church, fully adequate to the wants or wishes of your missionary. The whole cost of the building proper has been \$4,350, and it will yet require \$300 more at least to provide a furnace, and furnish it with becoming taste. When this amount is provided, we hope to reopen it, and that its hallowed walls may long stand to echo the story of redeeming love.

We still have regular services in the little school-room, which we have occupied for months, and where the congregation have seemed to enjoy the ministration of the word, even while they have longed for the "courts of the Lord." My absence from home, at the Bishop's visitation, precluded the rite of Confirmation; and the gratifying fact that but a *single death* (and that an infant of a few days, in the past week), has occurred in the congregation, in the year 1860, now near its last hour, records but one funeral on the parish register.

We have lost and gained about the same number of communicants, by removal and addition, and numerically, our list has undergone little or no change. Still we hope and believe the energies of the parish have been awakened, and that the severe trial which has been laid upon us will be for our good.

Our contributions to domestic missions have been sixty dollars, and we regret that we have not been able to respond to the Advent Appeal.

I have abstained from urging any claims on the congregation as regards my salary, since the burning of the church, lest they should be hindered in their efforts to rebuild. They have done well; and although the past year has been one of hardness and self-denial to me, I thank God and take courage for the future.

## MICHIGAN.

## Jonesville—Rev. L. H. Corson.

I HAVE officiated at Grace Church, in this village, morning and evening of every Sunday, within the past half year, and on the morning of each of the chief festivals of the Church. I have also officiated once in Moscow, and once at Quincy, since my last report. The last-mentioned place is now supplied by the Rector of the Church at Coldwater, it being much more convenient for him than for me to take charge of the little flock at Quincy. The congregation here remains much as at the time of my annual report. Several families have been added to our number, and more have removed to other places, so that we have less families and communicants than we had six months ago. This instability of the population of the Western States, is the bane of the missionary's life. If I could have retained in this parish all that have been connected with it within the past year of my ministry, it would be strong and self-supporting.

I conduct a flourishing Bible class, some of whose members are candidates for adult baptism, and others for confirmation. I hope, by God's blessing, to be able in my next report to give a more encouraging list of statistics.

## INDIANA.

## Connersville—Rev. J. W. Stewart.

THE offerings of this parish, in answer to the Advent appeal of the Domestic Committee, amount to eight dollars.

I have but little of special interest to communicate. Since my last report, I have baptized three adults. Two of these were confirmed by Bishop Upfold, at a special visitation, held on the 18th of November, and have since been admitted to the Holy Communion. The other—one of our most influential and wealthy citizens—was called from the scene of his earthly probation soon after his baptism. His death was sudden and unexpected, and has inflicted another severe blow on the temporal prospects of the parish. Indeed, one loss after another, by death and removals, has fallen upon us until I am so disheartened, that were it not for my firm belief that infinite wisdom is guiding

and controlling all these seemingly untoward providences for ultimate good, I should feel constrained to surrender my post in despair. As an illustration of the drawbacks with which I have had to contend—three of the most useful and active male members of my congregation have, within a few months, removed from the town. These, added to the others who have died or removed, within a period of little more than three years, make *thirteen* in all, *nine* of whom were *vestrymen* and *five communicants*. Still, notwithstanding these losses, the parish has gained something in strength and numbers. And, encouraged by the hope of final success, I can but go forward, in the strength of that measure of grace which is given me, sowing the good seed, and leaving results to the Lord of the harvest.

—I have organized a school for girls, using the building formerly occupied as a chapel for a school-house. It has been in successful operation about five months, and is, I believe, doing a good work for the Church. The prospect of making it a permanent parish school is quite favourable.

## Plymouth—Rev. Almon Gregory.

My services at Plymouth have been as heretofore, without interruption, and with little change in the number of persons attending them. Indeed, until the church building can be occupied, (which is not the case as yet,) any increase in the congregation can hardly be looked for. Since my last report, a church building has been erected, and is now ready for putting in the seats and chancel furniture; but I regret to say, that the means for this are wanting as yet, though I trust an earnest effort will be made, as soon as possible, to supply this very serious want. In these troublous times, financially, however, it will be no easy matter to raise even the small sum now required. While almost all sorts of business are at a stand-still, and from all sides is heard the cry of hard times, the personal wants of the missionary and his family, and his calls for help to carry on his work, are the last to be heeded. Promises on which he thought he might rely, are forgotten, perhaps, or, at all events, remain unfulfilled. He must therefore wait, and have long patience, for that blessing from above without which all human plans and efforts are vain.

The church building is sixty feet long, and twenty-four wide: very plain and simple in its structure. The east end has the floor raised a little for the chancel, on each side of which a small room is partitioned off, to serve as vestry-room and library. At the west end is a porch and a bell gable. The cost, thus far, has not, I believe, exceeded six hundred dollars.

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Mishawauka and Goshen—Rev.  
C. A. Foster.

The 1st of April, last dates the commencement of my labours at these two points. In connection with these, I have officiated at South Bend occasionally, where there is a fine opening for establishing the Church. Our Bishop has not visited my stations since I occupied them, and, therefore, I cannot report any confirmations; although I have candidates awaiting the rite. By the Bishop's directions I am in future to give my main attention to Goshen (St. James), and occasionally visit Elkhart and South Bend. By the blessing of God, we have in Goshen a handsome Gothic church edifice of brick, enclosed. If the Great Head of the Church will continue His smiles upon us, it shall be completed in the spring. The ladies of the parish purchased the lot on which it stands, and have paid for it. Our ladies are few in number, but of faithful hearts and sleepless energy.

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Vanderburgh Co.—Rev. W. L.  
Githens.

I have been much encouraged in my missionary work for the past six months. There has been a larger attendance upon the services of the Church, and I hope a stronger and growing love felt for her services. With the consent of my Bishop, I spent a part of last and this month in Cannelton, Perry co., in order to prepare a class for confirmation before his visit there. With his approval, and that of the Missionary Board, I purpose to become permanent missionary there, from the 1st of January, 1861. It is truly missionary ground; there are so many among the class of manufacturing and mining people of which that town is almost entirely peopled, who do not attend any place of worship, and being mostly from England or Ireland, ours is the only services and Church to reach them. I hope

to make a special report from there in a short time. I have just been holding services from day to day, and visiting the families of this my old parish of Trinity, Vanderburgh. These humble and simple-hearted people, all of whom are farmers, are deeply attached to the Church.

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MISSOURI.

St. Joseph—Rev. R. H. Weller.

I BEGAN my duties at this station promptly on the 1st of October, the date from which my appointment began. Since then the congregation has been as large as our church building would accommodate, and the parish seems in a prosperous condition in all things, save only its finances. Not that we are in debt, but the severe drought in this portion of Missouri, and that part of Kansas which is tributary to St. Joseph, the past season, causing an almost entire failure of the crops, has affected greatly all branches of business, and the country has been drained of its money to bring in provisions from abroad. There is more of poverty and suffering about us now, than has ever been known in Western Missouri before. The trouble is greatly increased with the coming in of winter. We hope, however, that next season will be more prosperous, and we have determined not to ask for aid from the Board after next October, but do our utmost to return into the treasury, as we are able, what has been so freely given us.

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St. Charles—Rev. W. N. Irish.

I have nothing new to report with regard to our little parish. A kind Providence has opened the way so that I have been able to remain as a missionary to this destitute people. It requires hard and wearisome labour, on my part, and a glad compensation is given me in the warm sympathy of my congregation, and a gratifying increase of worshippers, who are reverent and attentive in the house of God.

Since my last report, our beloved diocesan has made us a visit, when six persons were confirmed. We expect to form another class; already several have expressed their desire to receive that apostolic rite.



The growth of the Church, in a town like this, composed, as it is, principally of French and German, must be slow. We should have here a missionary who is able to preach to the above class of people in their own tongue. The Methodists have a missionary for the German population, and the result is, the better part of that people have become identified with them. When will the Church arouse herself to her real ability, and devote a small portion of her strength and wealth, in an earnest endeavour to secure within her blessed fold this class of people whom we have so long neglected. I have distributed judiciously several German prayer books that I brought with me here. They were cordially received, and I trust God will add His blessing that the gifts may not be altogether in vain. There is a want within a community like this I feel very much. The Methodists, the Presbyterians, the Lutherans, have all published the defence of their several doctrines in that language. How much good could be done if we had Rev. Dr. Randall's Lecture, "Why I am a Churchman," translated and published in German and French. There are other works of the same class which could be recommended for the same purpose.

We have just passed the Christmas holidays. By patient, steady perseverance I am happy to state, that our little Church was well filled on Christmas eve and day. The congregations were much larger than any I have had at similar services since I have been a Western missionary. Another generation may witness even such large congregations as you have during this holy season, in this feeble and struggling Church of the West. We must labour and wait, and God, in His own good time will give us His blessing. I report two adult baptisms. They received the sacrament at the same time, and an interesting sight it was. One, an aged lady, just on the verge of the grave, the other just entering upon the trials and temptations of this world.

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## WISCONSIN.

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### Oneida—Rev. E. A. Goodenough.

THIS mission, by God's continual blessing, is doing great good to our Indian brethren of the Oneida tribe.

There is no check upon vice and crime

in the tribe, except the influence of the Church. The chiefs have now neither the power nor the inclination to make and execute laws for the government of the tribe. Thus the Church alone supplies all the rule there is among them, and its power in this way is much stronger than would be supposed by those living under the control of law. The Church itself, its doctrines, and its steady straightforward course, ever preaching the pure Gospel of its Lord and Saviour, has a peculiar adaptedness for the work of evangelizing the Indian. This tribe has felt its power in times past, and will feel its good influence for all time to come.

Bishop Kemper visited us on the 11th July last, and administered the rite of confirmation to eleven members of my charge; these had all been on trial, and carefully instructed in the knowledge necessary to make them wise unto salvation; so that I trust they will go on and grow more and more in grace until called to join the Church on high.

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### La Crosse—Rev. James Young.

BEING informed that quarterly reports are required of all the missionaries of the Board, I herewith submit the following, relative to the station at La Crosse. After travelling extensively over the Northwest, early last spring, in search of health, and a region exempt from malarial diseases, I came to La Crosse in the latter part of April, and the station being vacant, officiated repeatedly for the little congregation of earnest-minded church people, gathered by the efficient labours of the Rev. F. Durlin, the founder of the parish, and kept together by the exertions of the vestry and wardens, one of whom officiated as lay reader.

The congregation, I found, was composed mainly of young people just beginning the struggle of life in a young city, who, in common with all the Northwest, was suffering the effects of the great revulsion of 1857, and of the failure of the crops for two years past.

The people are poor, but earnestly desirous of having the full privileges of the Church; they did me the honour of electing me their pastor; a post which, notwithstanding the still precarious state of my health, I felt it my duty to accept, and entered upon the discharge of its labours with some serious misgivings as to my physical ability; but am devoutly

thankful that I can report a degree of improved health and vigour to which I had scarce hoped to attain, and uninterrupted services up to the present time.

The congregations have been generally full; and I am convinced would be much larger if we had a suitable church edifice, to the erection of which we look forward with hope, in the coming year. I should consider it practicable to begin this fall indeed, but for the continued depression of the timber trade, which is even of more importance to La Crosse than the grain trade at present. The autumnal "rise" in the Mississippi, however, will make that all right yet, by opening the way to market to many millions of feet of logs and lumber, and putting some money in circulation thereby.

Trying as the times are, still, the condition of the mission is full of hopefulness; and as La Crosse occupies a most important commercial position, I have entire confidence in the ultimate complete success of the Church here. Her influence for good has been felt from the beginning, and by the Divine blessing will extend steadily.

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## IOWA.

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### Buffalo—Rev. W. Y. Johnson.

ANOTHER year of missionary labor has gone. The seed we have been permitted to sow in the great harvest field has been in faith; and we commit it to the fostering care of the Lord of the harvest, knowing that as he gives the gracious rain upon his inheritance, so will be the ingathering of fruit. Like all new and unbroken fields, the breaking up of the fallow ground preparatory to the seed sowing, require hard toil, and unflinching labor, and perseverance. So we have entered upon these new fields of Gospel labour. Hard labour we have bestowed, ere we could sow much seed, and tedious have been our efforts to clear away the debris of the world that we might prepare a small place to drop in the good seed of the word of God. Yet, we have been permitted to sow some in hope, and a little has borne fruit, to encourage and sustain our faith and hope in the promise of a future harvest. We are determined to labour on, waiting for fruit, with the certain faith that a harvest will be gathered after many days.

## MINNESOTA.

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### Belle Plaine—M. L. Olds.

OUR beloved Bishop visited Henderson on the 17th inst. At 11 o'clock, A. M., we celebrated divine service with a congregation of about forty persons. The Bishop preached. The Holy Communion was administered, and the Bishop, myself, and seven other persons, partook thereof. At 2 o'clock, P. M., the children of the parish were catechized by the Bishop. He expressed his satisfaction at the progress they had made in the Church's system of Christian teaching. At 7 o'clock, P. M., we again celebrated divine service with a full congregation of about one hundred persons. The Bishop preached, and administered the holy rite of Confirmation to eight candidates. At both these services, the responses were full, the congregation attentive, and the singing such as drew forth the especial commendation of the Bishop. The canticles, glorias, and Psalms and Hymns in metre, were all sung to simple and familiar tunes, with spirit, by the choir and congregation, without instrumental accompaniment. When I commenced services in this place, Henderson, there were but three communicants. At my first service these were all away, and I could get no responses, and was obliged to omit the responsive parts. The congregation sat upon their seats, throughout the whole, and stared at me. Notwithstanding such discouragement at first, the people soon learned to appreciate the order and beauty of our worship, and to receive the Church's apostolic faith and practice, as the blessed services of the day I have been speaking of fully showed. For these fruits of the blessing of God, vouchsafed to my unworthy labours, His Holy name be praised. Pray with me, dear brother, that He may continue to draw this benighted people to the cross of Jesus Christ through the Church and Sacraments of His own appointment. I say "benighted people" not unadvisedly: for I do not believe that the middle ages witnessed more of heathenish darkness, and ignorance and perversion of, and indifference to, the fundamental truths, and essential features, of the Religion of Christ, than has settled upon the great body of the people in this western wilderness. Infidelity, theoretical or practical, has possessed the hearts and minds of all. And I do believe, before

God, that it is not more the result of stiff-necked wilfulness, than of the erroneous religious education of the day. So far as numerous conversations with the hardened and the unbelieving enable me to judge, I should say that the austere and repulsive teaching and practice of a harsh and pharisaical formalism on the one hand, and the fitful flames and piety-extending transports of a mere emotional religion, on the other, have contributed about equally to this sad result. The most effectual means, under God, for assaulting this rampart of unbelief, seems to be in covertly, as it were, undermining it, rather than in seeking to batter it down by an open attack. A faithful and persistent presentation of the "truth as it is in Jesus," and as it is set forth in His Holy Catholic Church, will so sap the foundations of this modern infidelity that, of its own weight, it will fall to the ground. In those compends of the Gospel teaching concerning penitence, faith, and obedience—the questions and answers of the Baptistal Office, and the Church Catechism—is a store of evangelical ammunition for this warfare, of more worth than all the wet powder of Calvinism, or the blank cartridges of the modern revivalism. To all orders of intelligence, there is nothing that shocks the reason in a system of Christianity which makes holy and humanly unfathomable mysteries, of the secret operations of God's Holy Spirit, but leaves that way of salvation in which an erring man should plant his footsteps so plain that the wayfaring man, though a fool, cannot err therein. On the other hand that unbelief is not to be wondered at, that rejects such a system of Christianity as is the only one that has been taught to the great body of this Western people, the only one they have any knowledge of, and which, consequently, they confound with the Scriptures—a Christianity which either gives man no part or lot in his salvation or condemnation, and makes both to depend on the arbitrary decrees of an unchangeable God; or else makes man's part in the work of his salvation to be something mysterious, miraculous, and to some so physically easy as to be put off and on like their daily garments, to others physically impossible; while, at the same time, it requires that God's part therein be brought down to the level of the weakest understanding. Such an infidelity as I have mentioned—thus produced, thus existing, thus to be met, and thus, by God's help, conquered—is

what I have to labour against in Henderson. I strive, by the aid of Divine grace, to set before this people what they have hitherto been ignorant of—a Saviour who came to call, not the righteous, but *sinners*, to repentance;—a Church which was designed to be the refuge and the home of *sinners* struggling to be free;—and sacraments ordained of Christ to convey help and strength to the weary, fainting, dying *sinner*, and not to be badges of Christian perfection. On the Third Sunday in Advent, I baptized, at Henderson, two adults, and on next Sunday I expect to baptize seven infants.

At Belle Plaine, the progress of the work is more discouraging. The chief obstacle is the bitter prejudice of those calling themselves Christians, of various names, against the Church. This has not sprung up since my coming, but was artfully inculcated between the time when my intention was announced and the time when I actually came, and has since been carefully fostered by the Baptist preacher, who, for more than a year, had ministered to the whole village on the union plan. The feeling has been so bitter, from the first, that all these persons of all denominations, have entirely stayed away from our services. The only way, therefore, of reaching them is by cultivating a kindly social intercourse. The progress must, of course, be slow; but already—with the blessing of God, I trust—some effect has been produced. As I have said, this kind of work is more arduous and discouraging than even that of battling with open sin and infidelity, as in Henderson. It is the old story of the difference between Simon, the Pharisee, and the outcast Magdalen.

There is here (in Belle Plaine), a little band of eight communicants; their families, numbering some forty souls. Among them I labour, and humbly pray that God, in his own good time, may give the increase to my planting and watering. On the third Sunday in Advent, I baptized two infants. On Tuesday, the 18th instant, the Bishop visited the parish, preached in the morning, and administered the Holy Supper to six communicants (two were kept away by sickness); and in the evening preached, and confirmed one person. At 2 o'clock, P. M., the Bishop catechised the children of the Sunday School. Their thorough comprehension of the truths taught in the Church Catechism, as evinced in their excellent and ready au-



swers to the Bishop's questions, was to me, very gratifying and encouraging; for it showed that God had so far blessed my instructions that they had not fallen upon dulled ears, nor run off like flowing water.

Heretofore, I have held one service in each place, every Sunday. But the difficulty of procuring any conveyance on Sunday afternoons, has determined me to officiate in each place, hereafter, twice on each alternate Sunday. I have also appointed a service in the afternoon of every second Sunday, at Le Seuer.

I will repeat some statistics, given in a former unacknowledged letter, for fear they may not have reached you. Belle Plaine is a village containing about 250 inhabitants. There are occasional Romish and German Lutheran services, and a union service by the Baptist preacher once every Sunday. I have organized here, on St. Simon's and St. Jude's Day, a parish by the name of St. Simon's. I

have given above the number of communicants. The Sunday School number ten scholars. Henderson is twelve miles further up the valley, and contains about 350 inhabitants, of whom, one half, at least, are Germans. Services are held in German by the Methodists and Moravians, and in English by the Methodists, once every second Sunday.

I have organized here a parish by the name of St. Jude's. There are now nine communicants; and in the families that have directly placed themselves under my pastoral cure, there are about fifty souls. The Sunday School has not yet been organized, though the children have been several times catechized. Le Seuer is five miles still farther up the valley, and contains about 150 inhabitants. The Methodists have service every other Sunday. The services of the church have not yet been held there. I am to go there, for the first time, next Sunday. There are two or three communicants.

## ACKNOWLEDGMENTS.

THE Treasurer of the Domestic Committee acknowledges the receipt of the following sums, between December 15th, 1860, and January 15th, 1861:

<b>Maine.</b>		
Bangor—St. John's.....	\$10 00	
Brunswick—St. Paul's.....	14 00	\$24 00
<b>New-England.</b>		
<b>New-Hampshire.</b>		
Claremont—Union.....		7 00
<b>Vermont.</b>		
Burlington—St. Paul's.....	59 13	
Jericho—Calvary.....	8 00	
Middlebury—St. Stephen's, a Member, \$10 00.		67 13
<b>Massachusetts.</b>		
Boston—Emmanuel.....	111 00	
Dorchester—St. Mary's.....	67 24	
Greenfield—St. James'.....	25 00	
Millville—St. John's, for Northwest and Southwest.....	12 00	
Pittsfield—Hon. Edward A. Newton, first semi-annual contr. for 1861.	100 00	315 24
<b>Rhode Island.</b>		
Middletown—Holy Cross.....	9 48	
Pawtucket—Little Mary.....	1 00	
Providence—Grace.....	50 00	
" St. John's.....	47 37	
" " for Epis. Miss. Asso. Morning S. S. Quar- ter's pledge to Bp. Lee, Iowa, to Jan. 1st.....	257 63 125 00	490 48
<b>Connecticut.</b>		
Branford—Trinity.....	15 00	
Broad Brook—Grace.....	5 00	
Brockfield—St. Paul's.....	20 10	
Darien—St. Luke's, for Southwest....	\$2 00	
Easton—Christ.....	1 00	
Fair Haven—St. James'.....	25 00	
Greenwich—Christ.....	22 72	
Hartford—St. John's.....	56 76	
" Miss. Meeting (special), for Bp. Whipple.....	60 24	
" Willie Elliott (special) for do.....	1 00	
" Mary Robinson " for do.....	1 00	
" Mrs. Robinson " for do.....	1 00	
Litchfield—St. Michael's " for do.....	60 00	
Marblehead—St. Andrew's.....	15 00	
Middletown—Holy Trinity.....	61 02	
North Haven—St. John's.....	9 00	
* New-Haven—St. Paul's, collection at Meeting of Board, &c.....	113 78	
" Trinity.....	50 89	
" St. Paul's, a Mite (special), for Bp. Whipple.....	1 00	
" J. C. Hollister, for do.....	20 00	
" Geo. Hotchkiss, for do.....	15 00	
" Misses Hillhouse, for do.....	25 00	
" M. E. Jewett, for do.....	1 00	
New-London—St. James', for do.....	65 26	
" (general).....	60 42	
Stamford—St. John's (special), for Bp. Whipple.....	109 38	
Southport—Trinity.....	27 78	
Stratford—Miss Ada Wells (special), for Bp. Whipple.....	2 00	
Watertown—Christ (-special), for do.....	31 00	
" " for Northwest.....	20 00	
Waterbury—St. John's, for Missions in Nebraska.....	125 00	
" Do. (special), for Bp. Whipple.....	100 00	
" S. M. Buckingham, for do.....	50 00	
Wallingford—St. Paul's.....	40 00	
Weston—Emmanuel.....	4 00	
Woodbury—St. Paul's.....	11 00	1,114 57

\* This contribution was credited in the January No. to St. Paul's, New-Orleans.

New-York.

Albany—St. Paul's (special), for Bp. Whipple.....	\$278 76	
Catskill—St. Luke's.....	27 08	
Cooperstown—Christ, Women's Saving Fund.....	11 37	
Delhi—St. John's S. S., for Ind. Miss. in Southwest.....	22 07	
Fordham—St. James' S. S., for Ind. Miss. Green Bay.....	29 85	
Goshen—St. James'.....	29 00	
Lansingburgh—Trinity (special), for Bp. Whipple.....	20 00	
" John Holme, Esq.....	10 00	
Mechanicsville—St. Luke's.....	7 00	
Newburg—St. George's (special), for Bp. Whipple.....	32 00	
New-York—Incarnation (special), for Bp. Talbot.....	12 00	
" Holy Comforter (special), for Bp. Whipple.....	100 00	
" Redeemer, for Southwest.....	10 00	
" St. Ann's Vestry (special), for Bp. Whipple.....	30 00	
" St. Clement's.....	58 59	
" St. Michael's.....	25 98	
" St. John's Chapel.....	48 85	
" St. Paul's Chapel.....	128 97	
" (special), for Bp. Whipple.....	250 55	
" St. Thomas' (special), for do.....	268 50	
" Trinity Chapel.....	302 00	
" Do., Members (special), for Bp. Whipple.....	30 00	
" Zion, for Miss. in Minn.....	17 12	
" Mrs. Laight (special), for Bp. Whipple.....	40 00	
" A Lady, through the Secretary.....	100 00	
" Mrs. Susan A. Russell, for Bp. Whipple.....	20 00	
" "F".....	25 00	
" "R. J. S." (special), for Indians.....	21 00	
" A Mite (sp.), for Bp. Whipple.....	2 00	
" Miss Susan Wood, for do.....	3 00	
North Castle—St. Stephen's.....	4 00	
Philippstown—St. Philip's in the Highlands.....	24 85	
Poughkeepsie—Christ.....	153 75	
" Do (special), for Bp. Whipple.....	60 43	
" Holy Comforter.....	15 00	
Peekskill—St. Peter's.....	10 00	
Portchester—St. John's.....	15 00	
Salem—St. Paul's.....	5 00	
Saratoga Springs—Bethesda.....	10 68	
Searsdale—St. James the Less.....	10 08	
Stockport—St. John the Evangelist.....	10 00	
Troy—St. Paul's.....	116 00	
" Do. (special), for Bp. Whipple.....	125 00	
West Troy—Trinity.....	13 51	
Yorkville—Redeemer.....	7 55 2,541 54	

Western New-York.

Auburn—St. Paul's.....	5 01	
Geneva—W. B. Douglass (special), for Bp. Whipple.....	50 00	
Lockport—Grace (special), for do.....	21 00	
Niagara Falls—St. Peter's.....	7 36	
Oxford—St. Paul's.....	40 00	
Rome—Zion.....	5 00	
" Do. (special), for Bp. Whipple.....	5 82	
" Mrs. Ingersoll, for do.....	20 00	
Rochester—Christ, for do.....	32 00	
Syracuse—St. James', for do.....	21 32	207 51

New-Jersey.

Burlington—St. Mary's.....	12 09	
Elizabeth—Christ.....	32 94	
" Do. (special), for Bp. Whipple.....	100 00	
Morristown—Trinity.....	10 00	
Newark—Grace (sp.), for Bp. Whipple.....	45 92	
" House of Prayer.....	14 58	

Newark—Mrs. Van Wagenen (special), for Bp. Whipple.....	\$5 00	
Salem—St. John's.....	18 00	\$238 58

Pennsylvania.

Bellefonte—St. John's.....	10 00	
Carlisle—St. John's (special), for Bp. Lay.....	10 00	
Chestnut Hill—St. Paul's.....	43 01	
" Do., for Epis. Miss. Ass.....	42 01	
East Newmarket—St. Stephen's.....	1 85	
Jenkintown—Church of Our Saviour.....	20 95	
Lewistown—St. Mark's.....	4 00	
Montrose—St. Paul's.....	25 00	
Philadelphia—Ascension, a Member.....	15 00	
" Calvary.....	15 00	
" Holy Trinity, Members (special), for Bp. Whipple.....	66 00	
" St. Peter's, Members (special), for do.....	109 50	
" H. Augustus Samicke, for do.....	5 00	
Pottstown—Christ.....	14 00	381 32

Delaware.

Wilmington—Trinity (special), for Bp. Whipple.....	50 00	
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Maryland.

Annapolis—St. Anne's.....	111 04	
Baltimore—Grace (special), for Bp. Talbot.....	30 00	
" Do. (special), for Bp. Whipple.....	179 10	
" Mt. Calvary (special), for do.....	50 50	
" St. Paul's.....	96 02	
" Do., for Ch. in Galesburg, Ill.....	12 13	
" Do., "H. D. E." (special), for Bp. Talbot.....	10 00	
" St. Peter's (special), for do.....	10 00	
" St. Luke's (sp.), for Bp. Whipple.....	50 00	
Calvert Co.—All Saints'.....	23 66	
Clear Spring—St. Andrew's.....	10 00	
D. C., Washington—Epiphany (sp.), for Bp. Whipple.....	72 52	
" Mrs. Tredway, for do.....	1 00	
" Misses Miller, for do.....	4 00	
" Anonymous, &.....	2 50	
Eastern Shore—St. Michael's.....	45 00	
Frederick—All Saints'.....	25 00	
Harford Co.—St. Mary's.....	20 00	
" Christ.....	10 00	
Lappon's Cross Roads—St. Mark's.....	20 00	
Prince George's Co.—St. Matthew's, for Northwest and Southwest.....	20 00	
St. Mary's Co.—St. Andrew's.....	27 00	
A Church Woman (special), for Bp. Whipple.....	5 00	834 47

Virginia.

Alexandria—St. Paul's (special), for Bp. Talbot.....	5 00	
Antrim Parish—St. John's.....	13 00	
" Do., for Missions in Iowa.....	13 50	
Gloucester Co.—Westover Parish.....	19 08	
Hanover—St. Martin's Parish.....	1 60	
Lynchburg—St. Paul's, for Arkansas.....	50 00	
" Do., for Texas.....	50 00	
" Do., for Oregon.....	53 17	
Old Point Comfort—Centurion.....	14 00	
Petersburg—Grace, for Bp. Lay's Mission.....	12 00	
" Do., for Epis. Miss. Ass.....	43 00	
" St. Paul's, for Mission in Southwest.....	80 00	
Portsmouth—Trinity, Thanksg. Off.....	43 00	
Warrenton—St. James', Mr. and Mrs. M., for Bp. Scott.....	5 00	421 75

North Carolina.

Fayetteville—St. John's, additional.....	3 00	
Plymouth—Grace, for Southwest.....	20 00	

Tarboro'—Calvary.....	\$40 00	
Warrenton—Emmanuel.....	10 00	\$73 00
Georgia.		
Athens—Emmanuel, Dr. Camak.....	5 00	
"    Do., Rev. Dr. H.....	5 00	
Rome—St. Peter's.....	20 00	30 00
Florida.		
St. Augustine—Trinity.....		25 00
Mississippi.		
Holmes Co.—Calvary.....	6 00	
Vicksburg—Christ.....	28 15	34 15
Louisiana.		
Williamsport—St. Stephen's, $\frac{1}{2}$ , for Southwest.....		22 00
Ohio.		
Ashtabula—St. Peter's, for Northwest	5 00	
Steubenville—St. Paul's, for Episc. Miss. Ass.....	10 00	
Tremont—St. Paul's.....	2 00	
Warren—Christ.....	5 82	
"    "    S. S.....	7 60	30 42
Illinois.		
Lacon—St. John's.....	2 00	
Waverley—S. G. M. Allis.....	10 00	12 00
Kentucky.		
Frankfort—Ascension.....	25 00	
Louisville—Christ (special), for Bp. Talbot.....	2 00	
"    St. John's (special), for do.....	20 00	
Maysville—Nativity.....	20 00	
Paris—St. Peter's.....	20 00	87 00
Tennessee.		
Murfreesboro'.....	2 50	
Michigan.		
Bay City—Trinity.....	10 00	
Clinton—St. John's.....	2 00	
Detroit—Christ, for Oregon.....	27 75	
"    Do., for Southwest.....	27 75	
"    Mariners'.....	9 00	
"    St. John's.....	79 15	
"    "    S. S., for Minn., Northwest, and Southwest.....	107 73	
Detroit—St. Paul's.....		
"    Do., " Miss C.".....	\$69 31	
Flint—St. Paul's.....	12 00	
Niles—Trinity.....	20 00	
Saginaw City—St. John's.....	10 00	
St. Clair—Trinity, $\frac{1}{2}$ .....	2 50	\$379 19
Indiana.		
Bristol—St. John's.....	2 00	
Connersville—Trinity.....	8 00	
Goshen—St. James'.....	1 35	
Lima—St. Mark's.....	3 56	
Logansport—Trinity.....	7 00	21 91
Missouri.		
Hannibal—Trinity.....	6 60	
Kirkwood—Grace.....	7 25	
Louisiana—Calvary.....	10 00	
St. Charles—Trinity, Jno. Orrick, Esq.....	7 00	30 85
Wisconsin.		
Milwaukee—St. Paul's.....	32 30	
Plymouth—St. Paul's.....	5 74	38 04
Minnesota.		
Basswood Grove.....	6 15	
Belle Plaine.....	1 70	
Hastings—St. Luke's.....	4 43	
Henderson.....	7 65	
Rochester—Calvary.....	3 00	
Winona—St. Paul's.....	10 00	32 93
Kansas.		
Fort Riley—Through Rev. G. D. Henderson.....	40 30	
Junction City—Do., do.....	1 35	41 65
Nebraska.		
Omaha—Trinity, through Bp. Talbot.....		10 00
Africa.		
Cape Palmas—St. Mark's (special), for Indians in Minn.....		5 00
Legacies.		
From John Beach, Trustee, under will of Lucy Nichols, deceased.....		24 00
Total.....	\$7,593 18	
Amount previously acknowledged....	5,200 69	
Total from October 1st.....	\$12,793 87	

*Episcopal Missionary Association for the West.*

THE following sums, in aid of Domestic Missions, have been received through the Episcopal Missionary Association for the West, in Philadelphia, from the following-named churches and individuals, since last acknowledgment, up to January 7th, 1861, viz:

Pennsylvania—Phila., Holy Trinity.....	\$373 54	Total receipts brought forward...	\$706 31
"    Phila. County, Chestnut Hill, St. Paul's.....	42 01	To which add balance on hand December 3d, 1860.....	254 13
"    Lancaster, St. John's Fr. Ch. S. S.....	8 76		\$960 44
"    Wilkesbarre, St. Stephen's Ch. \$65 00; Judge Conyngham, V. L. Maxwell, Mrs. Maxwell, Mrs. Ross, and H. Holt, each \$3 00—\$15 00.....	80 00	From which is to be deducted, amount received by Treasurer of the Domestic Committee: contribution from St. Luke's, Phila., for Indian Mission, Minn., \$22 50, and to Bishop Whipple, for general Missionary purposes, \$17 03.....	39 53
"    York, St. John's Ch.....	25 00	And from St. James's Church, Richmond, Va., for E. K. S., N. Y.....	15 00
Maryland—Mrs. R. Z. Earle, through J. S. McCalla.....	5 00		54 53
Virginia—Richmond, St. James' for Miss. Ass., \$50 00; Evan. Knowl. Soc., \$15 00.....	65 00	Leaving to be received by said Treasurer, when appropriated by said Association.....	\$905 91
"    Do., Rev. F. M. Baker.....	50 00		
"    Millwood, Rt. Rev. Wm. Meade.....	50 00		
Iowa—Lyons, Grace Ch., thro' Dom. Com.....	7 00		
Total receipts.....	\$706 31		



# FOREIGN MISSIONS

OF THE

# Protestant Episcopal Church.

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FEBRUARY, 1861.

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## *THE EFFECT OF PRESENT TROUBLES UPON CONTRIBUTIONS TO THE MISSIONARY TREASURY.*

A good deal of anxiety has been expressed in regard to the effect of the "present distress" upon Missionary contributions. It has been apprehended, and apparently not without cause, that there would be so serious a falling off of these as to lead to disaster in our Foreign Missionary work.

The condition of things in our land is certainly such as to involve much solicitude touching the interests of Christ's kingdom in the relation here spoken of, as well as in other relations. We cannot, however, suffer any settled conviction to possess our minds that this work is to be stopped even for a day, or is to suffer more than temporary embarrassment. We must believe that it has a sufficient hold upon the affections of God's people to carry it forward in spite of any difficulties which it is now likely to encounter. The real ability of the Church has not hitherto been drawn out; and though there may be in the case of some persons an absolute necessity to lessen their contributions, we cannot but hope this will be more than counterbalanced by gifts more abundant from those who have the power. The following communication from the Rev. Mr. Liggins shows what *can* be done where there is a *will to do*. The facts are certainly remarkable, and we commend them to the careful consideration of our readers:

### A Remarkable Pastor of a Remarkable Parish:

OR, PASTOR HARMS, OF HERMANNSBURG,  
HANOVER.

DEAR SIR: The November number of the *Good Words*, contains two articles about a parish in Hanover which, for its internal spiritual life, and the outward development of that life, is, perhaps, without a parallel in the world. Some of the statements made by the author of these communications are remarkable, of which we cite the following:

Though the population of the parish is small, yet there are 11,000 communicants in the year; so that with very rare exceptions, every adult must be a communicant and every communicant a frequent participator. The services in the week are as well attended as on the Lord's Day.

In 1853, the parish sent out to Eastern Africa eight ordained missionaries, and eight settlers, in a ship built and owned by the parish; the missionaries having been trained in the mission-house in the parish, by a brother of Pastor Harms. Twelve missionaries and about eighty settlers have since followed; and twenty-one missionaries are to sail in 1861. Their good ship, the "Candace," has made five missionary voyages.

The Hermannsburg Missionary Magazine, edited by Parson Harms, and printed in the parish, has a monthly circulation of 14,000 copies, and is a source of income to the mission, the profits last year being 2,000 crowns.

We give, in this number, a portion of the narrative to which Mr. Liggins refers, and propose to complete it in subsequent numbers. We think no one can fail to be impressed by the facts which it presents. The contrast exhibited by a comparison of these, with the *ordinary* measure of *effort* and *accomplishment*, is very striking. May we not conclude, moreover, that the deficiency in the latter is owing, in no small degree, to the want of a due use of that which Pastor Harms has employed constantly, viz., *prayer*?

The Hermannsburg Missionary Festival, held during two days in the month of June, in each year, is attended by 6,000 persons; every house in the village being filled to its utmost capacity, and the students in the mission-house acting as stewards to the guests.

Some of the results of the mission are thus stated:

It is only seven years since their missionaries first sailed for Africa; and in these seven years this is the fruit of their labors. There are 100 settlers spread over the eastern provinces at eight stations; there are dwelling-houses and workshops at every station; there are about 40,000 acres of land; 50 heathens have been baptized; their influence reaches from the Zulus on the coast to the Bechuanas in the centre, and from the Orange river to Lake Ngami. At home, they have the mission-house and farm, with 45 persons living in them; the Refuge Farm, with 20 persons; they have their own ship, and print their own books; and they continue with one accord, in breaking of bread, and in prayer. This is no common success. It is wonderful.

If it be asked how a single village parish has been enabled to do what it has done, our answer should certainly be this: "The effectual fervent prayer of a righteous man availeth much."

It was Pastor Harms' custom to pray to God, rather than to appeal to men, for help, and in how remarkable a manner his prayers were answered, the narrative will show.

Yours, &c.

## CHINA.

Extracts from Journal of Rev. E. W. Syle, for July and Aug., 1860.

*Sunday, July 1.*—In the morning, preached in English on board the U. S. ship "Hartford," in the afternoon, in Chinese, at our church in the city; and after service had a long conference with the four or five of our better-educated Christians, who form part of the little flock there, on the subject of the character and claims of the Nankin Insurgents. As is very natural, our people are greatly perplexed; not knowing what to think of a class of men who, on the one hand, profess to acknowledge one God—Father, Son, and Spirit; to honor the Sabbath day; to receive the Scriptures, and to hate idolatry; while, on the other, they are blasphemous in their pretensions, crude and inconsistent in their doctrines, loose in their morals, and ruthless in their plundering, slaying, and burning; practising polygamy, and failing to build up after they have pulled down; impressing unwilling rustics into their service, and carrying off the younger women for their harems.

*July 2.*—Gen. Ignatieff, the Russian minister, has come down from Peking, where he has been residing for some time past. I saw him this afternoon, and heard from him a deplorable account of the condition of affairs at the capital. It would appear that the imperial household is a sink of corruption, both personal and political; and that the whole framework of the government holds together so loosely, that one violent shaking more would reduce it to ruins. Everything seems to indicate that a great overturning is close at hand in China.

*July 3.*—Was present this evening at Miss Jones's, where a little company of Chinese were gathered together in a social way. To do this advantageously is one of the most difficult things, even among those who have become Christians. All the national habits and ideas run the other way. After living many years among this people, I cannot discover that they have anything like what we call *domestic life*. No intellectual, affectionate companionship between husband and wife, parents and children. The men herd by themselves, and the women keep together in their own apartments; the children being first nursed through a long babyhood

by their mothers and waiting-women, and then schooled through a weary course of word-memorizing by the appointed teacher.

*July 9.*—*Chu-kiung*, our second deacon, goes into the city in my place, three days in the week (*Chi* going on the alternate days), that I may be able to give more undivided attention to the work of Prayer-book translation.

*July 11.*—The arrival to-day of Dr. Schmid, who is appointed to the Japan Mission, revived all my old regrets at our being still without one here in China.

*July 13.*—Mr. Yocom's sudden and signal failure of health brought back upon me, for a time at least, the charge of the printing-office—a thing I regret very much, both on my own account, and also because the little establishment was getting into such good order under Mr. Yocom's care.

*Sunday, July 15.*—Preached at the Mission chapel in the morning, and at the City church in the afternoon—a simple enough day's work to record; but so it would be for a husbandman to say, "I have been sowing seed in my field to-day."

*July 16.*—At the meeting of our Mission Conference this evening, the discussion was on the character of the Nankin insurgents; and the general conclusion which seemed to be arrived at, was that we could not recognize them as Christian brethren, though we might hope for much eventual good from the general movement.

*July 18.*—Visited the multitude of refugees who are clustered together on the old Parade ground, outside the south gate. Such a deplorable sight as could hardly be witnessed elsewhere than in China! Thousands of people—old and young—who had fled from their homes for fear of the Insurgents, and are now living on from day to day in the most precarious manner, wanting food and shelter, and many of them sick, and suffering extremely.

Our good brother Mills, of the Presbyterian Mission, is doing what he can for them—seeing they have been providentially made his "neighbours" in an especial manner. I accompanied him into their midst, and we agreed that the best thing we could attempt would be the erection of a booth for the sick, and the employment of a Chinese doctor—there being no missionary physician here whose services are available. We then rode together to





**THE DRAGON-BEAT FESTIVAL, CHINA.**

(For description of this cut, see February No. "Carrier Dove.")

the Chinese gentlemen who superintend the native benevolent institutions, wishing them to co-operate in the matter; but we found them almost in a state of despair at the amount of misery with which they had to contend; and they begged us to attend to the matter ourselves, for that we could control it better than they could. The truth is, they are perfectly overwhelmed with the numbers and unmanageableness of these almost desperate sufferers. The heat has been very great for some time past, though upon the whole, the summer thus far has been a moderate one. A rather large proportion of sickness, however, prevails both among Chinese and foreigners.

*Sunday, July 22.*—Communion-day at the church—three under suspension. I never felt till now the force of that word “discipline,” as applied to the treatment of offending communicants; but I see how much must be both *taught* and *learned* in the case of those whose consciences are insensitive as to the *application* of the truths which they may honestly receive, though they feel their power too faintly.

Of late, I have several applications for instruction from Buddhist priests—a very interesting, but a very difficult class to deal with. They are in ill-repute among their own people; their want of acquaintance with any handicraft makes it hard for them to get a living, and the tonsure makes them outcasts.

*Sunday, July 29.*—Between the services I went to the Refugees’ hospital, and found much less appearance of suffering than on the former occasion. Mr. Mills has a class of about twenty-five men, who are scholars from among the Refugees: they read the Scriptures daily; and two, I believe, have charge of boys’ schools, where the poor homeless little fellows are taught the Saviour’s name. Mrs. Mills also has her hands full during the week, superintending some hundred or more of the women, whom she employs in making up garments—the materials for which have been furnished by a friend among the mercantile community.

The foreigners have subscribed altogether about \$10,000 for the relief of the refugees.

*July 30, 31.*—Attended the examination of our Boys’ school—an event always interesting to me, because of my own former connection with the work, and on account of the interest I feel in the older scholars personally—not to mention my conviction

of its being one of the most important of our fields of labour. Very arduous withal, as all those who have ever been engaged in it know full well. No missionary labourers can lay better claim to sympathy and support than those who devote themselves to teaching.

*August 9.*—Resumed the instruction of the Girls’ school in music. The last revision of our Morning Service is now printed, with all the Canticles and their Alternates inserted, so that we have before us what will be the fixed phraseology of our public worship for some time to come. The Evening Service is to be prepared next; then we shall be enabled to have full divine service on the Lord’s day; and what is more, we have two regular and well-ordered congregations in which those services can be intelligently used. These are facts which ought to quiet the minds of any delegates to our next General Convention who may feel some doubts as to whether Missions in China are worth sustaining.

*August 24.*—An interval of danger and excitement, such as I have never experienced before. On Saturday the alarm of the *Tsang-maou* rebels’ coming down upon us was universal, and the ladies and children were hurried off to the ships. Next day, Sunday, I went off early to see them, and then into the city where every one was crying out, “We have no rice to eat, and there is hardly any to be bought!” I told them to complain to the *Taoutai*.

At the church we have service and communion—rendered doubly impressive by the unusual stillness of the city, and the sense of imminent danger felt by almost every one. I then rode to the south gate, where I was fortunate enough to meet with the *Taoutai* himself, and got from him and Capt. Budd, the British commandant, a “pass,” by means of which I could get rice brought in to save our poor people from starving. Capt. B. gave me an account of how the rebels were repulsed yesterday, with much loss.

Returned to the church, and had a meeting with the communicants, whose minds appeared to be “kept in peace” not that they were not alarmed, but that their confidence in God *subdued* their fears: it was to me a very impressive instance of the power of true confidence in God.

Preaching in English at the Mission chapel, and mounting guard from ten till one at night, brought to a close this



strange, eventful Sunday at our hitherto quiet station.

Aug. 30.—The Insurgents seem to have finally retired, having failed in their attempt either to enter the city, or to invade the settlement, or to come to any sort of understanding with the Foreign Ministers, who refuse to recognize or have any sort of inter-communication with them—rightfully enough, I think, as to the substance of the policy pursued; but as badly as can well be imagined, as to the *manner* of carrying it out.

So matters seem to rest for the present. The city is desolate, though undestroyed. Large portions of the suburbs have been burned to ruins by the defending troops—some think wantonly, or at least excessively; others plead a “military necessity.”

Reinforcements for Chusan have greatly increased the confidence felt in the ability of the foreign force now here to keep Shanghai in security. There is a great change in our circumstances; but *our* work goes on. The Refugees from *Chang-chow*, *Voosih*, *Nankin*, and *Soo-Chow* have brought the population of the cities to us instead of our going to them.

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### Journal of the Rev. C. Keith.

Missionary work has been much hindered by the military operations (if they may be so dignified) in this neighbourhood. As early as June, the population of both city and country was highly excited by the fear of the rebels. All who *could*, moved away to what they considered more secure places. In the midst of the really pitiable fright of the people, it was impossible to avoid being amused at some of its effects. One set of people would be moving *out* of a hamlet for fear of *danger*, and another moving *into* the same in hope of *safety*. To *move* seemed to be the first impulse.

As the month of July wore on, reports became more and more definite, of the gradual approach of the rebels to Shanghai, and at last, on the 18th of August, they really made their appearance in force, outside of the south gate of the city. This is the point farthest removed from us, and consequently we were safe from peril during the firing at this point. Preparations had been made by the English and French authorities to repel any attack made in the direction of the south gate. That was the front of their position, and the creek, which

separates us from the foreign settlement, was their rear. They had no defences for this side, so that if the rebels made a threat of attack on front and rear at the same time, we were defenceless. Under these circumstances, it was thought advisable for the ladies to find places of refuge on board of ships or within the lines, for a few days. No attack, however, was made on our side, although quite a large body approached within two or three miles. Indeed, it seems questionable whether an *attack* was made intentionally on foreigners at all. Great forbearance was shown to the few who were, for a time, in their power, and few or no shots were fired on their part except at the city, which was evidently considered as under the Imperial Government. They reluctantly came to the conclusion that the Chinese city was held and defended by foreign troops, and then retired.

But far different was their conduct to their own people. Night after night, as they were slowly approaching Shanghai, their progress was marked by burning hamlets. Long lines of fugitives announced their appearance, and at last the remnant who awaited their actual coming would bring the particulars of each scene of havoc. The wanton barbarities which were practised are almost incredible, considering they are candidates for the Empire. I have heard of many cases of thoroughly wanton *murder*. And then the pillage was carried to the lowest possible degree. For instance, two very poor women of my congregation at *Sing Zak*, were roused from the cotton fields, where they had hid, and searched, the little extra clothing they had in their houses, and their bed-quilts (which serve also for mattresses), were carried off. The iron pot, in which they cooked, was broken, as were also those of the neighbours. A poor blind girl, in addition to this amount of ill-treatment, was beaten so as to be unable to walk for some days, and the brother of one of the women mentioned above, was deliberately killed. Such are the scenes enacted in every place which the Insurgents visit, and happy are those whose houses are left standing. If this were really a civil war, in the sense of the people as a mass joining in it, it would not be so strange. But these people are alike harmless and helpless. They live in fear of both parties, but suffer *comparatively* little from the Imperial soldiers.



I have continued my Sunday services nearly as usual, but sometimes with very few attendants, and three times I did not attempt to open the room. Preparing copy for the press, and reading proof-sheets, has occupied a considerable part of my time. A Morning Service, a new edition of a primer of about seventy pages, and about half the Gospel of St. Luke, have been printed during the three months. The demand for these books increases, and as soon as we are able to supply a sufficient variety to keep a school furnished with text-books, there is good reason to hope the use of them will become general. This would be a great boon to those of this people who can never become readers or writers under their own system.

Last Sunday (Sept. 23), I was permitted to witness the baptism of six persons by Mr. Sytle, at the church in the city; one of them, the superintendent of his blind work-shop. Thus our little company is added to from time to time.

### Letter from the Rev. H. M. Parker.

SHANGHAI, October 1, 1860.

MY DEAR BROTHER:—Since I last wrote, we have passed through very striking and impressive scenes, and in some measure, also, stirring and exciting. That which was stirring and exciting at the time, was, however, of little significance; and although it obliged us, several times, to put the ladies in places of safety, yet I do not think that, even then, the most thought that there was serious danger, or anything more to be dreaded than passing through a dark room, without light to survey its contents. We were, in other words, in great ignorance and doubt as to the character and disposition and intentions of the Insurgents towards us, owing, in a great measure, to the difficulty of measuring aright Chinese ideas and actions. Thus they declared (and it was their policy, undoubtedly) that they had no desire to quarrel with their Christian brethren, and no intention to fight them, and yet they marched down on Shanghai, held by foreign troops. As to their military character, some of the missionaries, who had previously visited them, estimated them as much above their countrymen, and some of their acts gave color to it; and yet, by other accounts, they were repre-

sented as scarcely at all superior, which we found to be the true estimate.

The bubble, to many, has burst, and there has been a bitter disappointment as to the moral and religious character of the Insurgents, revealed by closer contact with them. As to my own views and hopes, it is not so: I never saw reason to believe that they possessed the spirit of the Gospel, which alone can impart the truth and life contained in it, and which would have been miraculous, almost in the highest degree, and outside of the ordinary operations of God's Spirit. I cannot say, therefore, that I am disappointed at finding that they come up neither to the faith nor practice of the Bible, or that my hopes and expectations from them is at all appreciably diminished. I cannot but regard the movement as one of great significance and importance.

There are two facts connected with it that I consider of special importance. One is, that their treatment of the temples and idols must inevitably make a powerful impression upon the Chinese mind and faith; done, too, as they declare, by the authority, and in the name, of the God of Heaven; and they show, also, both by their acts and words, the wrath of God revealed from heaven against idolatry. The second is, the position they give to the Bible. Nothing is more remarkable in China than their unbounded admiration for their own classics, and their consequent disregard of all foreign literature. Nothing forms a greater obstacle, and nothing is so frequently held up to the missionary to damp his confidence. The Bible comes in opposition to this feeling, and they hold up the Bible before their own followers, and before the masses of China, as a great—the greatest of books—revealing the way of life.

Their conduct may prejudice some, but on the whole, it must call an amount of attention to the Bible which centuries might not have gained for it in the Chinese mind. Should they succeed to the Empire, I must think that it would advance our work incalculably, so far as human foresight can conjecture. Of this, the complications daily increasing at the North with the Imperial Government, seem to increase the probability.

Of myself, I have little to report. I progress but very slowly with the language. The little that I gain, however, I endeavour to bring into use, in my intercourse with the people; and if it is not

always very edifying to them to be spoken to in what they sometimes mistake for a foreign tongue, somewhat kindred to their own, it still gives me a great deal of pleasure to believe myself understood, and a deal of amusement to find myself mistaken.

From my school and the small parish attached to it, I still derive a great deal of pleasure, as the people show an increasing sense of my good-will toward them, and desire to benefit them, and always yield me a very polite and attentive hearing.

The difference between heathen at home and in a heathen land, however, is very striking. At home, take up almost any man—the most ignorant—and although he may never have thought enough to bring his thoughts of religion into any form, yet with very little teaching and study he can give you tolerably clear expressions, because, almost imperceptibly, they have imbibed the leading forms of thought. To get a regular heathen, on the contrary, to take in the leading truths of our religion, so as to mentally conceive of them, is no easy task.

In my school, several of the boys have got through one or two of the catechisms on the Creed, the Ten Commandments, the Lord's Prayer, and the Sacraments. The recitations, for accuracy, you seldom hear equalled at home. I ask them questions on any part that they have previously been over, and with most there is no hesitation, and seldom a word left out. This is owing to the admirable training of the memory. When you examine the intelligence, there is as great a deficiency.

Your brother in Christ.

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### Report of Mr. J. T. Doyen.

THE following extracts relate to a want which has long been felt in the prosecution of the Missionary work in China. We trust that Mr. Doyen may long be spared to prosecute his labours in the direction referred to; and that it may be his privilege to train many of the youth in China in the school committed to his oversight.

One of the objects which I have kept steadily in view, is the preparation of Christian juvenile books for the young.

Such a literature, *well done*, would be one of the greatest boons to Chinese youth, as their simplest school-books are not supposed to be intelligible, even to teachers, without a commentary; it is much to be regretted that better books have never been prepared for the children of the "celestial" Empire. Easy lessons adapted to the comprehension of their tender age, would possess immense advantages over the books now in use among them; which are quite unintelligible until after years of most laborious study: add to this the almost total deficiency of either moral sentiment or religious principles. The child's mind is never once directed beyond the things of time and sense; the immortality of the soul is never once alluded to; and while his opening thoughts and aspirations are stifled by the sole and over development of mere memory, and a thorough worldliness engendered and fostered by a system of education which points to riches, and high station, as the supreme reward of educational or literary exertions, his morality, he is taught, consists in what they call "filial piety," i. e., loyalty to the Emperor's edicts and laws; beyond this, they do not pretend to go. It is said, "the heathen have imagined a vain thing;" and is it not even so?

By the advice of the Rt. Rev. Bishop, I have wholly devoted myself to the diligent study of the language, with the exception of one hour a day, which I devote to a Bible-class of twelve boys: this I hope is useful to them, and also to myself, as it brings me in contact with the minds of Chinese youth, to whom, under your direction, and the blessing of God, I have dedicated my life.

Judging from what I have been able to do, with the aid of my native teacher, for the last two months, I feel much encouraged; and doubt not that, with the blessing of God, I shall soon be enabled to acquire this difficult language and literature with success.

As yet, I have seen but little of Chinese habits, manners, and customs; but this is all too well known to you to need any description here. I will close with merely adding, that as far as I have seen, they lack but the one thing needful to raise them very high in the scale of real greatness. They have acute minds and many of the elements of civilization. They are not, indeed, the ideals, or realizations, of the charming descriptions drawn by the earliest Roman Catholic missionaries, of

a patriarchal people; but their natural abilities are such that, on no other ground than their want of the true religion, can their long stationary, or rather backward tendency be solved.

The following extracts are from a more recent report of Mr. Doyen :

Student life is necessarily "still life;" and hence my record of the last three months presents but an unvarying page; though, from my peculiar position, I have been obliged to accustom myself to pass from action to study, and from study to active duties again, as much of the temporal economy of the school passes through my hands. Since the Chinese are not in the least inclined to anything like promptitude in business transactions, it is necessarily a severe tax upon one's patience, especially to one who feels at all the preciousness of time—and this I think I have good reason to feel, for I have three duties to perform at once, any one of which would be quite sufficient to occupy my undivided and constant attention. First, my *theological* studies, to which I devote my evenings; yet even then I am frequently interrupted, either by duties of charity or social intercourse; add to this, that the study of the Chinese characters is very fatiguing to the sight, rendering night-study almost out of the question, and you may readily imagine that what I can accomplish in *this* department is painfully unsatisfactory. Secondly, I have a general supervision over the institution, which, as I just hinted, necessarily breaks up much of my time, and sadly hinders the concentration of mind so essential to solid study; besides this, I have two classes in English—of twenty boys; this is no sinecure. The Chinese are not a whit more ready in learning English than we are in acquiring Chinese. I need hardly enter into details with regard to my pupils; not, indeed, that I refrain from so doing because I feel ashamed of teaching reading and spelling to a class of little boys, but simply for the reason that it is a subject devoid of special interest at present. Thirdly, the language is the study which the missionary must begin with the utmost assiduity, from the moment his feet first press the shore of China till—when? He leaves the country forever, or death releases him. There is literally no end of study for him. Forty thousand characters stare him in the face, while a knowledge of twenty thousand

would be considered prodigious, even for Chinese literati; and even ten thousand is above the ordinary amount of scholarship among them; while a foreigner who fairly gains a thorough acquaintance with five thousand is a rarity indeed. It is not my design to complain, or querulously to set forth my duties as something superhuman. I merely wish to place before you my exact position, which is the end proposed in drawing up the quarterly reports.

Among my other avocations, I have not failed to study the character and disposition of the Chinese. They fear nothing but the Emperor, and love nothing but money. They are pliant and insolent; hence they must be governed, and held in with an "iron hand," but "gloved with velvet." A Chinese school requires to be directed with extraordinary firmness; and yet with a mildness and gentleness absolutely proof to attack, one must be perfect master of his passions among a people who pride themselves on this of all things, and yet who are absolutely indifferent to the things of eternity. "*Cui bono*" is their supreme rule of life; knowledge that will enable them to increase their incomes, they seek with avidity; knowledge for knowledge's sake, they think supremely ridiculous—an idea well worthy of the "western Jews." And though education is very general as far as it extends—for Chinese education is either very limited or rather extensive—yet it is very rare to see a Chinese reading. It is my design to attempt creating a taste for reading among our own people, which would soon render them superior to the heathen teachers, whom they highly respect for their attainments, yet who know nothing beyond their classics, which were written long before the Christian era; for this purpose I need juvenile books, especially illustrated ones, as they are much attracted by our beautiful engravings, so much superior to their own distortions. I feel no doubt of perfect success in this matter, as a lively interest is already excited among the boys, by the perusal of some volumes which I fortunately brought with me from America. Allow me to place before you an incident which illustrates the point in hand. Not long since, observing an unusual quiet in the two wings of the house devoted to the boys—for a Chinese school is a perfect uproar, as all the pupils recite and con over their tasks at the top of their voices,



no one heeding his neighbour in the least—forgetful of its being holiday, I stepped out of my room to learn the cause: judge of my surprise on beholding a Chinese reading aloud and translating to an admiring, or at least profoundly attentive audience, the "Wide, Wide World." Surely if the authoress could have seen their eager upturned faces, she would have forgotten for a moment her triumph in the West, and thought of other conquests in the East! Of course, this is not exactly the kind of literature which I would place in their hands. I want something more adapted to the young, and of a more decided religious and scientific character. I merely adduce this instance as an illustration, to show that a taste for reading can be formed among at least our own boys.

I cannot close without expressing my joy and hope on having been enabled, by the blessing of God, to prepare myself, somewhat successfully, for my post as superintendent; hitherto I have had everything to begin; now I have everything to perfect, which may be a work of time; yet I feel saddened with anxiety at the present state of fearful disorder which prevails here. I merely advert to it, as you are, doubtless, made aware, by the public journals published in China, of the ruinous anarchy, and consequent distress, of this unhappy people—murdered on the one hand by the rebels, and plundered on the other by the Imperial army. Allow me to recommend them to your most fervent supplications at the throne of grace, as well as the good work which we have been chosen to perform among them.

I remain, very respectfully, yours.

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## AFRICA.

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### Journal of Rev. H. H. Messenger.

*Sunday, Aug. 26.*—Felt considerably unwell after arriving yesterday at the station. Allowed Mr. Rambo to go alone to Nitie Lu and preach. Was only able to have a kind of Bible-class with the colonist's workmen, P. M., while Mr. R. went to preach at Kreke.

*Aug. 27.*—Mr. Rambo left for his home quite early. Went and examined the stream leading from along the north side of Mt. Gero to the river, to see what was the prospect of having a landing-place

near Kreke, and so find a way to the station without going up the rapids, which extended one and a half miles below the falls. The river being very low, there was but little water in the stream, and the prospect seemed not very good; although I saw that by cutting out a road, and coming up that as far as I could, I should make my place much more easily reached.

*Aug. 28.*—Kanema having asked me to go on a tour to the northward, I thought it would be well enough to be getting acquainted with the people. So I went, taking a colonist, (Digges,) for an interpreter. Walked rapidly to Sublake, as the road was good, but more slowly from there, as the road was bad. Passed the beautiful stream Die, just beyond the town, and was charmed with the appearance of the excellence of the river, and its bottom land, for manufacturing and agricultural purposes. The whole of this bottom land seems to be the black detritus, which has washed down and lodged there. Just above one of these beautiful plains (where rice was cultivated, and so rank as to be all falling down), was a rushing, roaring waterfall. I went up and examined its numerous cascades, and the places where the currents of water were rushing furiously this way and that. In the space of two hundred yards, I judge the water falls forty feet. A natural dam is formed of the rocks at the top, so that with a very little labour, comparatively, any amount of power might be got for any purpose. It seems to be a place designed by nature for a very great use some day, when an enterprising and industrious people shall come and take possession of its immense advantages. Passed through rice fields so extensive and fruitful as to wonder where it would all go to be consumed. At length reached Proro, a pretty good sized town, about one and a half miles from where I intended to go. Talked a little, and made a small present to the king (or head man). Got to Bâwre, and put up with the head man there; met with so cordial a reception that it is not necessary to enter into detail. By 11 o'clock at night, however, I was able to lie down on my blanket, which I spread over soft dry plantain leaves they provided for the purpose.

*Aug. 29.*—Rose very early, and went out with a good number to shoot game. Saw a great many monkeys, but they kept on so high trees, and the jungle so unusually thick, that I got but three, which, however, were very large. I was

amused at the peculiar astonishment of the natives when I shot the first one. I was able to see him in a very high tree, through a small opening through the thick undergrowth below, and lying flat on my back, I pointed up and brought him down with a long, dashing, crashing through the limbs and leaves, and at last a heavy thump on the ground. It will doubtless grow into a fabulous story before it travels to the most distant place where it will be told. The reception I met when coming back to the town was so ridiculous that I cannot describe my riding above their heads, etc. The monkeys, I would have all know, were entirely theirs. My part was the gratification of these people. They are very fond of eating them; but they furnish me with plenty of ducks and chickens. To my sorrow, they were now so much interested in me, that they would not allow me to leave till the next day, without almost offence. So I felt obliged to remain over night.

Aug. 30.—So many "dashes" (gifts) of ducks, chickens, and goats, accumulated upon me, that the three men I had with me were not sufficient to carry them. So they themselves sent a man all the way, ten miles, home with me to help bring them. Found one of the shingle-makers awaiting me, and so went down to Didiebo with him to see the shingles, and make arrangements to have them brought out; also the plank not yet finished sawing. Succeeded in striking a bargain, after a considerable time, to have them bring all out of the woods and take them up in my large canoe to my landing-place at Kreke, at a cost of about eighteen dollars.

Sunday, Sept. 2.—Went to both towns early and preached; but as is often the case, had but few hearers. Held a Bible-class of all the sawyers and others (seven in all), P. M., and went again and preached in one of the towns at night. Had a much larger number present.

Sept. 3.—Prepared some letters for parties in America. Went down to Yebo to get the balance of my old plank there. One of the boys I had was beaten for keeping his countryman's canoe a little longer than the man was pleased at. My canoe was in use.

Sept. 4.—Got some fine plantain scions and young orange trees and took up to Bohlen station to plant. Stopped on the way at three or four towns, and spoke to the people through Bayard, who went up with me.

Sept. 5.—Planted my scions myself, and had hard work of it.

Sept. 6.—Planted some seeds, and cleaned a path in front of mission house. Felt very tired at night.

Sept. 7.—Was uncomfortable all day with a slight bilious attack. So much exposure in the sun seems unwise for me to give myself.

Sept. 8.—Felt better, and went to cutting out road to Kreke; had considerable fever at night.

Sunday, Sept. 9.—Was not able to go to Nitie. Brownell had about fifty to come to hear him. Had Bible-class, P. M., with seven or eight colonists and Brownell.

Sept. 11. Had come down to Didiebo to go to Cavalla; but remained over to get the people to take up joists, so as not to delay the carpenters, who were going soon to raise the roof of the former part of the house, and make addition to the western end, and put shed rooms on the north side. The Didiebo people seem to begin this work favourably.

Sept. 12.—Started early, and as the river had risen considerably since I went up, we had a good run and came through by daylight. Reached Cavalla before supper—being but about seven hours on the river—from ten miles below my landing-place. Came home this time with the intention of getting some trade goods, and also to move some of my things up. This occupied time.

Sept. 20.—After getting things from Cape Palmas, and boxing up things, and finally getting all to Duma Lu, I started again for Webo. Had two canoes and so many things in them that I told my principal man they must not be taken out of the canoes, as it would be so much trouble; some must watch at night. They thought they might as well go on then all the night; but becoming very tired, they thought it would be well to stop at Nynimo, which we reached at three, A. M. I crept into the colonist's house, and got a pretty good sleep.

Sept. 22.—Started early, as I was anxious to get my things to my station; got all my effects to my new house, which I found raised with regard to the old roof, and the timbers of the new part. A heavy dashing rain blew through the whole house, drenching everything I had. Got nothing to eat till three, P. M.; felt sad at the state of things—the house so open; the daily rains so dreadful; and the Didiebo people not bringing out my stuff. Heard



of a horrible case of cannibalism recently committed. Some Webos had gone to the Tuo country to lie in ambush and kill some who were attending palm treps for the wine. They passed a number and did not know it; when they fired and wished to run back. One Webo man was caught, taken to the Tuo's town, his arms and legs cut off, and roasted and eaten before his eyes. Afterward he was killed and eaten.

*Sunday, Sept. 23.*—Preached to a pretty good audience in Nitie at seven in the morning, so as to get them before they should go away from town. After returning, a far heavier rain than that of the day before wet all my boxes, and there was no keeping anything dry. A hole had to be bored through the upper floor to let down the great amount of water collected there. Oh, that my house was fixed and ready!

*Sept. 24.*—Find that the river is so swollen since the rains have set in, that the stream below Kreke will admit a canoe to come up close to the town. Was about setting in to make a good wide road, but heavy rains kept all within.

*Sept. 25.*—Got something done upon the road, but had thunder showers; the first thunder I've heard for some months.

*Sept. 26.*—Got something more done to the road, but caught an awful wetting. A beautiful rainbow afterward seemed to promise good to me and all the people around me. God is willing to save.

*Sept. 27.*—Went down to Didiebo; no shingles brought out of the woods yet. How trying my condition—my house all open—so much done with the calculation of getting shingles to shut all in at once. Let the Grebo men I had brought up go home, and remained to attend to this work.

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## MISCELLANEOUS.

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### Pastor Harms, of Hermannsburg.

THE railway from Hanover to Harburg runs through a dull, uniform level, where one look from the carriage window reveals the same scenery as another—fields of thin grass, clumps of trees, a sandy soil ploughed lightly in narrow furrows, and occasional tracts of moor or down. The country is thinly peopled, and almost entirely by small yeomen and peasants.

One of these villages, called Hermannsburg, may be taken for a picture of the rest. It consists of an irregular street of

pretty cottages, divided into two parts by the little river Oerze, well sheltered by noble trees, and crowned by the wooden spire of its church. The cottages lie far apart, with their gardens between, little by-paths running from one to the other. Every house has the galloping horse of the old Saxons, or at least his head, perched upon the gable; within there is roominess and comfort, and that indefinable homeliness which is so rare out of Great Britain. In this particular village there are none of those miserable hovels at the outskirts that offend the eye elsewhere; there are no beggars, no rough or vagrant loungers about the streets, nor any ragged children toddling out of sunk doorways to hunt up the stranger. So far, however, it is exceptional, and owes its immunity to a more powerful agency than local character.

About twelve years ago, a new clergyman came to the parish, and it is since then that people have begun to talk of the Lüneburger Heath. He was a Hermannsburg himself, and the son of its former pastor. Bred upon the Heath, it seems to have exerted the same influence over him as over the rest, and his character has all the freedom, sturdiness, and power of self-containment of the district, as well as other traits as marked. When a boy, his great pleasure was to roam over the downs, and through the deep woods, Tacitus in hand, and to read his vivid descriptions of the old German tribes, and their ways, recalling about him on the spot every feature of the past. Many stories are told of his independence when a student, and even as a *candidat*, and the difficulty he sometimes got into with professors and ecclesiastical boards, by his bold and to him necessary self-assertion. He was a hard reader, and an honest and steady thinker—a man to succeed and be held in esteem, and to whom university life must have been dear; but, as he says, "I am a Lüneburger, body and soul, and there is not a country in the world that I would put before the Lüneburger Heath; and next to being a Lüneburger, I am a Hermannsburg, and I hold that Hermannsburg is the best and prettiest village in the Heath." And so before his father died, he came to assist him in his cure. It was only a year or two, when, in 1848, he was left alone. From this time he entered with all his heart on the singular labours which have occupied him incessantly ever since. He would have made an admira-



ble antiquarian rector in England. A book-worm by nature, his delight is to root out the moth-eaten parchments of some village church, and pore through them for a hint of the old doings in his parish, or any parish in the district. He is indefatigable in his exhumations, and there is now scarcely a spot with which he has not connected some story out of the ninth and tenth centuries. He would also have made, like most antiquarians, an excellent churchman. His church is as dear and sacred to him as his mother; he lives for its order and purity; he loves to restore its ancient old usages, such as the *currende*, or singing-boys, who are trained in the village school, and go round the neighbourhood chanting Christmas and Easter hymns at every house. A scholar, and a man of courtesy and refinement, he also considers himself one of the people, never raises himself above their capacity, speaks with them, and even preaches in their own dialect, and lives among them as a brother or a father. He is an original thinker and an eloquent speaker; eloquent by saying the true thing in the right phrases, and with the proper feeling, not by words, but by simplicity and truth. And he has a healthy and overflowing humor, that is quite irrepressible, delightfully quaint, *naïve*, and shrewd. I mention these traits, because they help one to a better understanding of his work, of the

self-sacrifice and qualifications that it required. But that which alone qualified him for it in any fit sense, was his exceeding faith in God; the nearness and perfect confidence of his relation to God; the character of his spiritual intercourse, which is a perpetual and most deep communion with Jesus; the profoundness and humility of his spiritual knowledge; the utter earnestness and consecration of the man; and the real strength and beauty of his life. Like any other child of God, he has become a power in the world, by giving himself up to the power of God; for in proportion as Christ is in the believer, so is He the power of God in him.

\* He found the village and the neighbourhood very different from what they are now. There was always considerable orthodoxy in Hanover, but it was orthodoxy of the Church, and not of the Spirit; it was quite as powerless for good, and quite as hurtful to the people, as Rationalism, which was dominant elsewhere. It was only one phase of the common death that had overspread Germany. When the ministry is frigid and careless, it is natural that the people will be frigid and careless, and live without much thought, but how to make the best of the world that lies next them. There is little Christian life in Hanover even yet; it may be imagined what it was twenty years ago.

(To be continued.)

## ABRIDGED STATISTICAL VIEW

### Of Part of the Missions of the Church Missionary Society.

From the Report of said Society for 1860.

#### WEST AFRICA.

SIERRA LEONE—Commenced in 1816.

Number of Stations, 14. Missionaries: European, 4; Native and Country-born, 9. Teachers: European, 8; Native, 15. Native Communicants, 3,840.

YORUBA—Abbeokuta District—Commenced in 1846.

Number of Stations, 6. Missionaries: European, 5; Native, 2. Teachers, 6; Native, 30. Native Communicants, 676.

#### WESTERN INDIA.

BOMBAY, &c.—Commenced at various dates, from 1820 to 1850.

Number of Stations, 7. Missionaries: European, 14; Native and Country-born, 5. Teachers: European, 2; East Indian and Country-born, 2; Native, 38. Native Communicants, 108.

#### SOUTH INDIA.

MADRAS, &c.—Commenced at various dates, from 1815 to 1841.

Number of Stations, 27. Missionaries: European, 31; Native and Country-born, 25. Teachers: European, 12; East Indian and Country-born, 6; Native, 762. Native Communicants, 6,031.

#### NORTH INDIA.

CALCUTTA, &c.—Commenced at various dates, from 1816 to 1852.

Number of Stations, 29. Missionaries: European, 54; Native and Country-born, 4. Teachers: European, 3; East Indian and Country-born, 2; Native, 391. Native Communicants, 900.

## CEYLON.

COLOMBO, &c.—Commenced at various dates, from 1817 to 1850.

*Number of Stations*, 7. *Missionaries*: European, 10; Native and Country-born, 2. *Teachers*: European, 2; Native, 193. *Native Communicants*, 541.

## CHINA.

FUH-CHAU, &c.—Commenced at various dates, from 1845 to 1850.

*Number of Stations*, 3. *Missionaries*: European, 8. *Native Teachers*, 9. *Native Communicants*, 69.

## NEW ZEALAND.

SEVERAL DISTRICTS.

*Number of Stations*, 22. *Missionaries*: European, 24; Native and Country-born, 2. *Teachers*: European, 4; Native, 565. *Native Communicants*, 6,582.

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 INTELLIGENCE.

BISHOP BOONE, in a letter dated Shanghai, Nov. 7, 1860, says: "Since I last wrote, many noteworthy events have occurred. First, through God's blessing, we have peace once more. You will have heard of this through the papers long before this reaches you, but I cannot pass it over without recording my hearty thanks to God therefor. We have not yet heard what the French settlement is. The English have exchanged the treaty of Tien-Sing, which goes into operation at once, and have added a convention of Peking, which seems to be, under the circumstances of the case, upon the whole, moderate. But it will be a long time before the soreness will wear off from the minds of the people at the North; and the Court will not easily forget how this treaty has been obtained. Yet God will overrule all for the accomplishment of his own purposes. The Rebels have left us in quiet now for some months, but the effects of their devastation are left with us, in thousands of poor, houseless, starving wretches. On the 28th of October, I ordained, in our school chapel, Messrs. Scherechewsky, Thomson, and Smith, priests. The occasion was a very interesting one to us all. Mr. Syle preached the ordination sermon; Mr. Keith presented the candidates; and both he and Mr. Syle assisted in the laying on of hands. We find our Mission very much strengthened by the addition of these three presbyters."

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THE Rev. Mr. YOCOM and Mrs. YOCOM have been compelled by failing health to retire from the Mission in China. They left Shanghai in November, on their way to the United States.

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THE Rev. Mr. HOLDEN, who sailed for Brazil in November last, reached his destination after a favourable voyage. The accounts received from him are very encouraging.

LIST OF PACKAGES RECEIVED TO JAN. 15TH, 1861.

FROM	FOR	ARTICLE.	FORWARDED BY
<i>Ms.</i> , Rev. M. McFarland.....	Mr. J. T. Doyen, China.....	1 package.....	Ship "Union."
<i>Va.</i> , Miss Fitzhugh.....	Rev. E. H. Thomson, China.....	1 tin box.....	" " "
<i>Ala.</i> , Mrs. Fry.....	Miss E. G. Jones, ".....	1 box.....	" " "
<i>Pa.</i> , Mrs. Conover.....	Miss J. R. Conover, ".....	1 box.....	" " "
<i>N. Y.</i> , Park & Tilford.....	Rev. D. D. Smith, ".....	1 box.....	" " "
" American Bible Society.....	Rev. C. Keith's order.....	1 package type.....	" " "
<i>Va.</i> , Rev. Dr. Sparrow.....	Rev. D. D. Smith.....	1 parcel.....	" " "
<i>N. Y.</i> , Miss Turner.....	Mrs. Payne.....	2 packages.....	" " "
<i>Me.</i> , Mrs. Griswold.....	Miss E. E. Griswold.....	1 package.....	" " "
<i>N. Y.</i> , Rev. Dr. Dyer.....	H. M. Denison.....	1 parcel.....	" " "

ACKNOWLEDGMENTS.

THE Treasurer of the Foreign Committee acknowledges the receipt of the following sums, from December 15th, 1860, to January 15th, 1861:

Maine.		
<i>Bangor</i> —St. John's.....	\$10 00	
<i>Brunswick</i> —St. Paul's.....	11 00	
<i>Gardiner</i> —Christ Ch. S. S., for Af.....	25 00	\$46 00
New-Hampshire.		
<i>Concord</i> —St. Paul's.....	16 00	
<i>Keene</i> —St. James'.....	7 26	23 26
Vermont.		
<i>Bethel</i> —Christ Ch.....	6 00	
<i>Brattleboro'</i> —St. Michael's.....	5 00	11 00
Massachusetts.		
<i>Boston</i> —Emmanuel.....	5 00	
" From Wm. W. Morland.....	10 00	
" St. Stephen's House, from Rev. E. M. P. Wells, D. D., \$30 00; H. W. Nelson, Jr., \$5 00; for Mission to the Sandwich Islands.....	35 00	
<i>Lovell</i> —St. Ann's, \$43 92; Af., \$7 54.....	51 46	
<i>Worcester</i> —All Saint's S. S., for supt. of Thos. Steele, Af.....	20 00	121 46
Rhode Island.		
<i>Bristol</i> —St. Michael's Ladies' Benevolent Soc., for Af.....	50 00	
<i>Jamestown</i> —St. Matthew's.....	2 00	
<i>Newport</i> —Zion's Ladies' Miss. Soc.....	10 00	
<i>North Providence</i> —St. Paul's.....	1 00	
<i>Providence</i> —Redeemer, from a Lady.....	6 00	
<i>Waverly</i> —Mrs. S. G. M. Allis.....	5 00	74 00
Connecticut.		
<i>Bridgeport</i> —Christ Ch. S. S., for Af.....	100 00	
<i>Brookfield</i> —St. Paul's.....	7 65	
<i>Danbury</i> —St. James', for Greece.....	14 00	
<i>Easton</i> —Christ Ch., from a Member.....	1 00	
<i>Hartford</i> —Christ Ch., from a Member.....	100 00	
<i>Southport</i> —Trinity.....	27 77	
<i>Stratford</i> —St. John's.....	60 00	
<i>Torrington</i> —From Wm. Beach, Esq.....	1 00	
<i>Waterbury</i> —St. John's.....	13 75	
<i>Waterford</i> —Christ Ch. S. S. Infant Class, for Af., \$1 00; Miss H. P. Bradley, \$3 00.....	4 00	
<i>West Haven</i> —Christ Ch. S. S., for education in Af.....	5 39	334 56

New-York.	
<i>Albany</i> —Holy Innocents.....	\$25 00
<i>Bay Ridge</i> —Christ Ch. S. S., balance of one year's support of John Farr, Af., to Jan. 1st, 1861.....	103 39
<i>Cooperstown</i> —Christ Ch. Women's Saving Fund.....	10 37
<i>Delhi</i> —St. John's.....	13 00
<i>Kinderhook</i> —St. Paul's.....	10 06
<i>Lansingburgh</i> —F'm John Holme, Esq.....	10 00
<i>Morris</i> —Zion S. S., for Af.....	17 12
<i>New Brighton</i> —Christ Ch., \$83 00; S. S., \$17 50.....	100 50
<i>New-York</i> —All Angels'.....	1 15
" Epiphany S. S.....	30 00
" From "A".....	100 00
" " "P".....	25 00
" " Miss C. L. Mumford.....	3 00
" " E. C. Jay, for China.....	100 00
<i>Pelham Priory</i> —Christ Ch., for Af.....	24 00
<i>Port Chester</i> —St. Peter's.....	13 00
<i>Scarsdale</i> —St. James the Less.....	7 00
<i>Smithtown</i> —St. James'.....	5 00
<i>Walden</i> —St. Andrew's.....	5 00
<i>Whitestone</i> —Grace.....	54 87 \$659 46

Western New-York.	
<i>Auburn</i> —From J. H. C.....	25 00
<i>Avon</i> —Children's Hoffman's Society, for Af.....	12 00
<i>Branchport</i> —St. Luke's.....	9 30
<i>Geneva</i> —Trinity S. S., for Af., \$14 00; for St. Mark's Hospital, Af., \$1 00.....	15 00
" "M. A. R.," for Spring Hill Station, Af.....	50 00
<i>Homer</i> —"H. S. G.".....	3 00
<i>Niagara Falls</i> —Devaux College.....	4 50
<i>Olean</i> —St. Stephen's.....	7 50
<i>Oneida</i> —St. John's S. S.....	75
<i>Oriskany Falls</i> —From Timothy Babcock, Esq.....	2 00
<i>Penn Yan</i> —St. Mark's.....	3 00 132 05

New-Jersey.	
<i>Bergen Point</i> —Trinity S. S., for one year's support of a boy in Af.....	30 00
<i>Burlington</i> —St. Mary's.....	27 38
<i>Elizabeth</i> —Christ Ch.....	16 47
" St. John's, \$15 74; S. S., for Af., \$10 26.....	26 00



Hoboken—Trinity.....	\$116 70
Morristown—Redeemer S. S., for Af.....	16 87
Moorestown—Trinity.....	10 00
Mount Holly—Francis S. Cline.....	2 00
Newark—St. Philip's (col'd), for Af.....	2 10
From a Friend, for Af.....	5 00
Rahway—St. Paul's.....	8 69
South Amboy—St. Stephen's Par.....	100 83
Spotswood—St. Peter's S. S., for Af.....	7 00 \$369 04

## Pennsylvania.

Athens—Trinity S. S.....	5 00
Butler—St. Peter's.....	7 60
Chester—St. Paul's.....	11 25
Dundaff—From Rev. John H. Drum	2 00
Francisville—St. Matthew's, for Af, through Rev. E. W. H.....	11 00
Lewistown—St. Mark's, through Rev. John Leithhead, Rector, from Charles and Eddie W., for Bp. Payne's African Mission.....	5 00
Minersville—St. Paul's, \$3 63; S. S., \$3 16; "X," \$6 84; "Z," \$6 32	20 00
Montrose—St. Paul's.....	16 51
Paradise—All Saints'.....	5 12
Philadelphia—St. Andrew's from a Member.....	15 00
" Grace S. S., for ed. in W. Af.....	200 00
" St. Philip's Ladies' Miss. Soc., for China and Af.....	80 00
" F'm A. Elwyn, for Greece, China, Af, Japan, and S. America.....	5 00
Pittsburgh—St. James' S. S.....	12 00
Towanda—Christ Ch., for China, \$20 00; S. S., for the Elizabeth S. Douglass scholarship, Af, \$30 00.....	50 00
West Whiteland—St. Paul's, for Af.....	30 00 475 48

## Delaware.

Newport—St. James' S. S., for support of a Chinese girl in Miss Cono- ver's School, Shanghai, \$9 25; to be applied at the discretion of Miss Conover, \$9 25.....	18 50
" From "X, Y, Z".....	1 00 19 50

## Maryland.

Anne Arundel Co.—St. Anne's.....	52 00
Baltimore—Emmanuel S. S. Miss. Soc., for China, \$65 94; Af, \$65 94; Japan, \$65 95; colored S. S. of do., for Af, \$23 17.....	221 00
" St. Paul's.....	114 34
Frederick Co.—All Saint's, from a Member.....	25 00
St. Mary's Co.—St. Andrew's, for Greece	17 60
Washington, D. C.—From Capt. J. H. Simpson.....	10 00
" Anonymous" ♯.....	2 50
Talbot Co., Easton—From "A. E. C.," for St. Mark's Hospital.....	2 50 444 34

## Virginia.

Alexandria—Grace S. S., from Bp. He- ber's Class, for Af, \$6 25; other classes, \$20 87.....	27 12
Fairfax Co.—Rt. Rev. John John's, D. D.....	3 00
Halifax Co.—From Dr. Faulkner, for Af.....	5 00
" Pike Powers, Esq., for Af.....	5 00
Hanover Co.—Immanuel, for China and Af.....	5 00
" St. Paul's, for China and Af.....	20 00
" Beaver Dam Depot, for China, through Rev. R. N.....	50 00
Lunenburg Co.—Mrs. Ann S. Neblett.	15 00
Marion Co., Fairmount—Christ Ch., for Af.....	5 25

Marshall Co., Mountsville—Trinity..	\$3 75
Norfolk—Christ Ch., for China, thro' Rev. R. N.....	142 00
Petersburgh—Grace.....	5 00
" St. Paul's.....	119 60
Richmond—Monumental.....	2 00
" St. James', for Greece, \$20 00; China, \$20 00; Af, \$10 00; S. S., for Af, \$100 00.....	150 00 \$557 72

## North Carolina.

Ashville—Trinity.....	2 50
Elizabeth City—Christ Ch.....	12 50
Mocksville—St. Philip's.....	2 00
Tarboro'—Calvary.....	30 00 47 00

## South Carolina.

Abbeville—Trinity, for China.....	5 00
Due West Abbeville.—From Jos. F. Lee, M. D.....	5 00
Waterboro'—St. Jude's Ch.....	20 00 30 00

## Florida.

Apalachicola—From R. L. C.....	5 00
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## Alabama.

Montgomery.—Samuel G. James, Esq.	10 00
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## Texas.

Austin.—St. David's, \$41 00; for Or- phan Asylum, Af, \$2 50.....	43 50
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## Ohio.

Hamilton.—From Mrs. M. S. Appleby.	5 00
Steubenville—St. Paul's.....	10 00 15 00

## Illinois.

Joliet—Christ Ch.....	12 06
Rockford.—Emmanuel Ch., from E. A. Robertson, Esq.....	5 00 17 06

## Kentucky.

Louisville.—Edward Wilson, Esq., ♯.....	5 00
Maysville.—Nativity S. S.....	5 00
Versailles.—St. John's.....	7 75 17 75

## Michigan.

Clinton.—St. John's S. S.....	3 00
Detroit.—Christ Ch. S. S., for Orphan Asylum and High School, Af.....	55 50
Dexter.—St. James'.....	4 00
St. Clair—Trinity, ♯.....	2 50 65 00

## Indiana.

New Albany.—Miss Matilda Elderken.	1 00
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## Wisconsin.

Beloit.—From Mrs. E. S. Smedes.....	5 00
Delavan.—Christ Ch.....	5 00
Kenosha.—St. Matthew's S. S., from three classes, for China, \$1 20; Af, \$11 77.....	12 97
Plymouth.—St. Paul's, ♯.....	2 50 25 47

## Miscellaneous.

Savings of a Little Girl, for Af.....	3 75
" Friend of Af.".....	100 00
" In Answer to the Epiphany Appeal".....	1 00
From Mrs. G. H. Wisner.....	5 00
" "A Daughter of the Church".....	5 00 114 75

Amount previously acknowledged \$3,659 40

5,027 56

Total since October 1st, 1860..... \$8,686 96

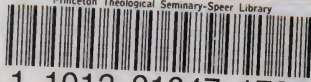


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